

THE SPIRIT OF MISSIONS

Published Monthly Since 1836

For Others--Last

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
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Vol. C

August, 1935

No. 8

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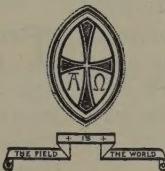
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THE RT. REV. LINDEL T'SEN, Assistant Bishop of Honan since 1929, who has been elected as Bishop of that diocese by the Chinese House of Bishops. (See page 339)

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AUGUST, 1935

Missionary Facts from Many Lands

THE HOUSE of Bishops of the Chung Hua Sheng Kung Hui at its meeting late in June at St. John's University, Shanghai, elected the Rt. Rev. Lindel T'sen, Assistant Bishop of Honan, as Bishop of that diocese. He succeeds the Rt. Rev. W. C. White who retired recently. Thus the second diocese in the Orient for which the Church in Canada has responsibility, is placed under a national Bishop. (The Japanese Synod, it will be recalled, recently elected Dr. P. S. Sasaki as Bishop of Mid-Japan, the Canadian diocese in that land).

Bishop T'sen who was elected Assistant Bishop in 1929, becomes upon the confirmation of his election by the standing committees of the various dioceses of the Chinese Church, the first national diocesan Bishop in China. The Bishop of Shensi, consecrated last year, is a Missionary Bishop. Bishop T'sen's elevation is of particular interest to the Church in America as he is a product of the American Church Mission and served in the Dioceses of Hankow and Anking prior to his consecration. He is a graduate of Boone University, the University of Pennsylvania, and the Philadelphia Divinity School.

FIRE TOTALLY destroyed All Saints' Church in the little mining town of Dayton, Nevada, on June 26. Ten houses and the Miners' Hall were also destroyed. The wind was raging so that even furniture rescued from the houses was burned. Miss Ruth Jenkins, the district treasurer, went at once to Dayton, arriving at midnight to find only a heap of ashes. Even the bell, a rather large one,

was destroyed, twisted and broken in the heat and fall from the tower. There is insurance of \$1,000. All Saints' is a mission under the care of St. Peter's Church, Carson City.

Word had just previously come to the Treasurer of the National Council that the Nevada Lenten Offering, amounting to \$541.19, was the largest ever given by that missionary district.

BISHOP SALINAS Y VELASCO recently visited missions in the State of Jalisco in central Mexico. The great and beautiful city of Guadalajara is its capital.

The Church's work in that region is carried on [as Bishop Salinas says] in the midst of a very strong Roman Catholic fanaticism which has not hesitated in supporting people of communistic tendencies to wind up our work. They fear more a Church which fills the spiritual needs of the people who never will look for a Roman priest, than the several groups of social problems. Although attacking religion, they do not offer any solution to the religious necessity of the people who would remain Roman Catholics. This policy used in small villages and towns makes our work in this region rather difficult. Yet I found loyal groups of Church people in every mission I visited.

During his visit the Bishop dedicated the Church of the Very Holy Trinity (La Santissima Trinidad) at San Sebastianito. The following day he visited the neighboring San Martin's where, "the Woman's Auxiliary caught frogs and sold them to send money for the U. T. O."

A convocation of the people of the region brought three hundred persons together at San Sebastian (see THE SPIRIT

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OF MISSIONS for July, page 310). Concurrently Mrs. Salinas y Velasco held a meeting attended by representatives of the branches of the Woman's Auxiliary in the State of Jalisco. Ninety-five women were present. In both gatherings the work and possibilities of all the missions in that part of the State were discussed and plans were made for the extension of the work in Jalisco.

SEVERAL UNITED Thank Offering diocesan treasurers recently sent their semi-annual gatherings to the treasurer of the National Council. One of these included several hundred dollars from a Churchman who has made numerous other gifts in the past. This one is in memory of his wife who worked many years in the Woman's Auxiliary. A Southern diocese reported its spring U.T.O. as several hundred dollars larger than in the spring of 1934, and another, in the Far West, reported \$150 more than at this time last year, "a healthy increase and one which I hope will hold for the remainder of the three-year period." A treasurer writes from Vermont, "The sudden death of our beloved Bishop is such a loss to the missionary work in our diocese that the U.T.O. may suffer unless the women will make a thank offering for his ten years of leadership."

A FRIEND HAS provided an electric light plant for the House of Bethany, at Cape Mount, Liberia. The cost of running it about equals the cost of kerosene, and the safety and convenience may be imagined when one thinks of trying to light a study hall for fifty girls, with kerosene lamps, the wind blowing, the flames flaring up and blackening or breaking the lamp chimneys.

IS IT EVER proper to ask for a birthday gift? THE SPIRIT OF MISSIONS believes it is—when the birthday is the one hundredth. How wonderful it would be if every regular reader of the magazine would send, as a Centenary Gift, one new subscription for a friend! That would double our circulation, multiply our usefulness, and start us on the second cen-

tury with the ambition of making THE SPIRIT OF MISSIONS just twice as good in its second hundred years as it was in its first.

THE CHURCH Publishing Company of Japan does all it can to increase the scant supply of Church literature for Japanese clergy and lay people. Among the achievements of the past year were translations of the Apocrypha, the Rev. Dr. Nairne's *Everyman's History of the Old Testament*, and the Rev. Francis Hall's *Catholic Faith and Modern Scholarship*. Among smaller publications a little book on the duties of godparents is meeting a long-felt need.

This year the society hopes to bring out Bishop Gore's *Belief in God* and some kindergarten stories collected by Miss Bernice Jansen whom many people remember hearing on her last furlough. Suitable kindergarten stories are scarce.

The Rev. Charles H. Evans of Tokyo is secretary and treasurer of the society, which it is hoped may become as well known in Japan as the S. P. C. K. is in England.

THE REV. C. RANKIN BARNES was elected a member of the Board of Directors of the Child Welfare League of America at the board's annual meeting recently held during the National Conference of Social Work in Montreal. The Child Welfare League is "a league of children's agencies and institutions to secure improved standards and methods in their various fields of work." Headquarters are at 130 E. Twenty-second St., New York.

LO CH'UAN-FANG, who compiled the reading course on *Orientals in the United States* (price ten cents), issued early in 1935 by the National Council, has received his Doctor of Philosophy degree from the University of Chicago and returns to China during the summer to assume the chair of psychology at Central China College, Wuchang, where Francis C. M. Wei is president. Dr. Lo is a member of the Anglican Communion, a graduate of Boone Middle School and Boone College.

The Spirit Sent Us on an Errand of Mercy

Christian medical science brings health to sufferers in India neglected by their fellow-men, intent only on pilgrimages to holy rivers

By the Rev. George VanB. Shriver

Missionary in the Diocese of Dornakal, South India

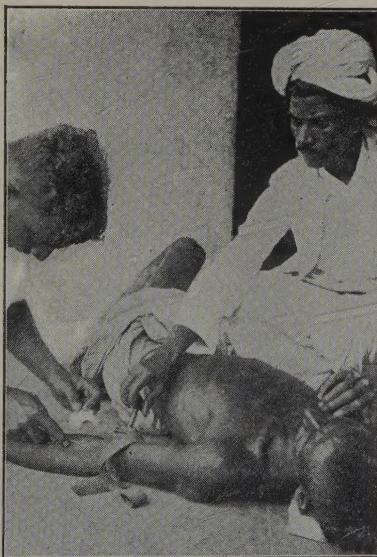
WE WERE ALL traveling the same way at the same time. However that was not the important thing. Although we were all traveling in the same direction at the same time, we were not on the same errand, nor was our final destination the same. There were one thousand eight hundred of them. (I heard the guard tell this to one of the other passengers.) There were three of us, the doctor, the compounder, and myself. They were going on one of the yearly pilgrimages of the Hindus to the great River Godavari, thirty miles beyond the end of the railroad line. They would go by bus, and by foot, or perhaps by bullock cart. And when they reached there, they would try to wash away their sins in the waters of the great river. They would perform their ablutions and come back again, and so too, I am afraid, would their sins.

We were on a different mission. In the villages by which the pilgrims would pass lived a number of diseased people, suffering from a malady known as yaws. It consists chiefly of bad-smelling sores that eat away parts of the body and spread from part to part. It is very infectious, but fortunately it is easily cured by a certain medicine which is in-

jected into the blood stream. These people have no doctors nor do their fellow villagers as a whole believe in the skilled ones who have produced the cure for this disease. Neither would they give money to help to buy this medicine. These sick ones are among the poorest people of India, and yet each one had been able to collect the equivalent of sixty cents to help towards the cost of medicine for his cure. We were bringing the medicine and the cure to these people.

We were traveling on the same train, going the same way, but we were not on the same errand. Sins—yes, we were sinners too, but we had found an effectual cure, not in a river, but in a Living Spirit. And the Spirit had sent us on an errand of mercy.

Back in America that same Spirit had caused a certain minister to sit down in his study one wintry day and write a check. This check had crossed at least one ocean and three seas to get to Singareni Collieries in the heart of the State of Hyderabad, South India. This check had furnished the other sixty cents per person which was required before we could get enough medicine to cure the disease. You say money is scarce? That is only because you don't know where



DR. WILLIAM TREATS A YAWS PATIENT

it is nor who will give it, but Christ knows.

One thousand eight hundred passed by the town where these sick people lived. One thousand eight hundred went on to try to wash away their sins in a river. One thousand eight hundred people failed to hear that Voice which was heard about eight thousand miles away. One thousand eight hundred people were baptized with water, but not with the Holy Ghost. "I indeed baptize you with water . . . : He shall baptize you with the Holy Ghost."

We found the sick people in a little house near the railroad station. They

had been brought there by the Indian priest. The doctor wasted no time. He took out his syringe. The compounder began to heat the water and to sterilize the instruments. In ten minutes the first patient was injected and health was flowing in the man's veins. That night the doctor went back to his hospital, the one thousand eight hundred pilgrims went on to the river, and twelve people were cured of yaws and went on their way rejoicing. Surely, we had all come thus far together, but we were not on the same errand.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Hankow Synod Observes Missionary Centennial

THE FIFTEENTH Synod of the Diocese of Hankow held last April, was assured by Bishop Gilman that there is no dearth of suitable candidates for Holy Orders among the young men of China. The problem is to arrange financially for their preparation and support as clergy of the Church in China.

It is suggestive that at a time when the Church in the United States has felt obliged to curtail greatly its work at national headquarters on rural evangelism, the Diocese of Hankow should be emphasizing the importance of that work and laying plans to extend it.

The question of self-support received much attention and a number of parishes recorded their hope to dispense with all aid from abroad in the support of their clergy within the next fifteen years.

A plan to raise a fund of \$30,000 Chinese currency, as an endowment fund for the support of a Chinese Bishop on the basis of contributions of one dollar a month from each of 150 people for 120 months, resulted in the enlisting of nineteen donors on the floor of the synod. It is estimated that the compounding of the interest will provide for two-fifths of the total needed.

The Synod noting that the year 1935 marks the centenary of the beginning of the work of this Church in China and

the twentieth anniversary of the establishment of the Board of Missions of the Chung Hua Sheng Kung Hui made plans to commemorate them. A subscription list was started at once and before the session adjourned, \$1,001 Chinese currency has been pledged as a thank offering to be sent from the diocese to the Church in the United States as an expression of gratitude for "the blessings of the faith of the Gospel." Church history is repeating itself. Time was when the impoverished Apostolic Church in Jerusalem received generous gifts for its maintenance from the Christians in the various centers around the Mediterranean Sea where St. Paul and other early Christian messengers of the Apostolic age had established congregations of followers of the Way.

It can hardly be claimed that this Church has become impoverished to the extent that befell the mother Church in Jerusalem, even though some of our fellow Churchmen and many of those who are not yet Christians around the world are asking the question, "Has the Episcopal Church in the United States become so poor that it cannot send its messengers as of old? Or has it lost 'the faith of the Gospel' which in the past found expression in the sending of its messengers far afield?"

Ojibways Evidence New Zeal for Church

Record number confirmed and invitation from
hitherto untouched pagan community among
highlights of work revealed at convocation

By the Rev. G. Warfield Hobbs, D.D.

Editor, THE SPIRIT OF MISSIONS

AMONG MANY outstanding features of the year's work among the Ojibway people in the Diocese of Duluth, brought to light by the recent annual convocation at Cass Lake, Minnesota, four seem preëminent:

1. An evangelistic record, culminating in the confirmation of eighty-six persons, the largest number for any year in the history of the mission.

2. The opening of missionary work by invitation of the people themselves in a community of several hundred pagan Indians heretofore impervious to Christian approach or teaching.

3. The beginning, in a humble way, at White Earth of a training center for Indian clergymen to meet the growing need for capable and consecrated leadership for the Indians by Indians.

4. The tremendous challenge to American Christianity and to our Church in particular presented by the Government's plans to open a richer future for Indian peoples.

With any such background of significant happenings it is not surprising that Cass Lake Indian Convocation of 1935 proved a most interesting and inspiring gathering. Five hundred men, women, and children were camped picturesquely among the towering pines in tents and tepees. By day the scene was colorful and impressive and at night with the added flash and glow of camp fires attained a primitive picturesqueness quite unforgettable.

The convocation, lasting for three days was marked by a tone of deep devotion. There were business sessions of the Woman's Auxiliary and the Brotherhood (an organization of Indian communicants over eighteen years of age) together with constant conferences between Bishop Kemerer and various groups, but greatest significance attached to the periods of worship in which all participated. Ojibway was the language used throughout except in the case of visitors unacquainted with Indian speech. For these, interpreters were provided and the writer, after a considerable experience and a deep consciousness of inadequacy suggests this sentence-by-sentence process as a post-graduate training in public address for the development of clear thinking and direct utterance. Each day began with a celebration of the Holy Communion and closed with Evening Prayer and address. One sensed in reverent attitudes, in ringing responses, in the volume and fervor of song, the genuine instinct for the worship of Almighty God which has brought these humble and primitive people into His presence with simple faith and with "lowly and contrite hearts."

The Ojibway people numbering about fifteen thousand are nearly all located in northern Minnesota and present a tremend-



BISHOP KEMERER
Merits the support of the whole Church
for his Indian program

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ous home missionary project, not only to the Diocese of Duluth and to Bishop Kemerer, but to the whole Church. Bishop Kemerer, himself widely informed concerning the Indian and his affairs, inherited a work begun by Whipple and fostered by his successors until today there are close to two thousand Ojibways who claim membership and half that number who are communicants of the Church.

The work centers in ten well established parishes and missions and in many other preaching stations all under the supervision of the Ven. Wellington K. Boyle, Archdeacon for Indian Work, an Ojibway himself, deeply concerned for the welfare of his people. Archdeacon Boyle travels ceaselessly the seven hundred mile circuit of our chapels. He is the only Indian priest now available, and as such renders heroic service in response to emergency calls from all sections of the field in addition to the regular cycle of duty. This means a task beyond any one man's physical endurance, and Bishop Kemerer is at work with determination to provide for the training and ordination of Indian young men with vocation for the ministry to build a staff.

We have cited the confirmation record for 1935. Candidates were of all ages and the winning and training of these eighty-six persons is typical of the work of laymen who, in coöperation with Archdeacon Boyle, as catechists and lay readers carry on a steady evangelistic activity with each chapel as a center. Speaking of the year's record, Bishop Kemerer said:

The record is all the more surprising because we have been working with fewer numbers on our staff than ever before. But the Archdeacon has been very active and attentive to this phase of the work and has personally met with and instructed or guided the instruction of these classes in almost all the missions. An unusually large number of adults have been confirmed and there has been a noticeable increase in those received from another communion.

Bishop Kemerer further summarized for THE SPIRIT OF MISSIONS various features of the year's work which were

reflected in terms of challenge and encouragement at convocation:

"The principal advances in religious education have been made at Red Lake and Redby where we have a white deacon, the Rev. H. O. Danielson, as minister-in-charge. At Redby, Mr. Danielson joins with a Community Sunday School for weekday religious instruction and the enrollment of our children is one hundred per cent. At Red Lake he also has weekday religious instruction at the public school, and assisted by several members of his congregation, teaches sixty or seventy of our children each week. There is also a Sunday school that meets in the church.

"The death of the Rev. William Losh who had served as a lay reader for thirty years and was ordained deacon last year, occurred in December. This left vacant the important field of Onigum and the only services they have had have been those given monthly by the Archdeacon. The Rev. James Rice, an Indian deacon, has been moved from White Earth to Onigum and will in the future carry on the work there. Bena and Round Lake have also been without regular ministration except monthly by the Archdeacon. Of late Walter Losh has stepped into the breach as a volunteer lay reader and has been most acceptably carrying on the work there. He has now been placed on the staff having been admitted as a catechist at convocation.

"On my last visitation to Bena the large living room of Mrs. William Losh's house (where services are held) was filled and there was a confirmation class presented of five adults. There I also met a former Grand Medicine man, who, upon his conversion to Christianity, divested himself of every remnant of paganism. The little trinkets that had served as charms and more especially, a birch bark roll upon which ideographs had been drawn representing the Indian religious literature, were given up. He wanted to break every tie binding him to Grand Medicine in order that he might be fully Christian.

"At Round Lake where the Archdeacon and I arrived in time for a three o'clock

service, we found that the people had prepared a feast upon picnic tables, situated on the banks of the river that connects Squaw Lake with Round Lake and with dense forests surrounding the clearing where the church is located. We sat there in the bright sunshine and watched the wild ducks swimming about in the river, and the woods back of us were full of white flowered bushes. A more beautiful setting could not be imagined for the log church and its sentinel bell tower.

"This reminds me of George Washington—not the father of his country, but a pious old Indian who gave the best acre of his land for the location for God's house. He lives a quarter of a mile distant, and he makes it his duty to grope over to the bell tower and ring the bell for every service. After which he climbs up and removes the clapper from the bell and places it in his house. His theory is that that bell is part of the sacred furniture of the church and should not be used for any other purposes than to call worshippers to their devotions.

"Sugar Point, a peninsula jutting into the east side of Leach Lake, is a community composed largely of pagan Indians. It is a historic point as it was here that the last Indian uprising occurred in this part of the country, and a battle fought in which a number of soldiers were killed. Through the interested attention of Walter Losh, eight candidates for baptism were secured at Sugar Point and the service was held in the Government school, the only building suitable for that purpose. There would have been nine baptisms but one boy of eight years had been recently vaccinated and he had not taken kindly to the operation. He did not know exactly what baptism was, and he thought if it was anything like vaccination he didn't want any of it, so he ducked into the woods and hid until after we had gone. Sugar Point is a new field and will be under the guidance of Mr. Losh.

"William Rice is lay reader in charge of the church at Ponsford. After holding the services there he informed me that he had been down at Mille Lacs, a couple of weeks before, attending a meeting of the Gibawa Association. Mille Lacs is a neg-

lected Indian community, almost entirely pagan, surrounding the lake of that name, 125 miles from Ponsford. To Mr. Rice's surprise and satisfaction, several of the men asked him if it would not be possible to send a missionary there as there were no Christian services being held in that community of about five hundred Indians. Mr. Rice told them that there was no time like the present, and that they could have a service right away. Word was passed around and a nearby schoolhouse was filled for the impromptu service. One man told him that he hoped that the Church could send a missionary there because the Indians felt their children should be instructed, and that the parents were unable to do it without guidance. He further said that the children of his family were not permitted to sit down to the table and grab at the food, but that they all stood up and while they did not know how to pray, he read a verse of the Ojibway Bible, as translated by the late Rev. E. C. Kahosed. Of course, a call of this kind cannot go unheeded and the Archdeacon is making a thorough investigation of the opportunity for regular religious work.

"Mr. Rice also comes over to the Prince of Peace Mission here on Cass Lake once a month, staying a week and ministering to the people in their homes, closing with a service on Sunday. White Earth, which has been left vacant by the removal of the Rev. James Rice to Onigum, will be occupied in September by a white applicant for Holy Orders. This man has been for many years a teacher in the Government Indian schools and will minister among them. Being a man of ample education, he will tutor two promising Indians who have recently been graduated from a Government school. He will teach such subjects as are necessary for their ordination, under the direction of our Board of Examining Chaplains. We have a fine property which offers ready made facilities for the development of an Indian theological school and which we hope will serve amply the needs of a theological school not only in Minnesota but in other missionary districts which are doing Indian work. The

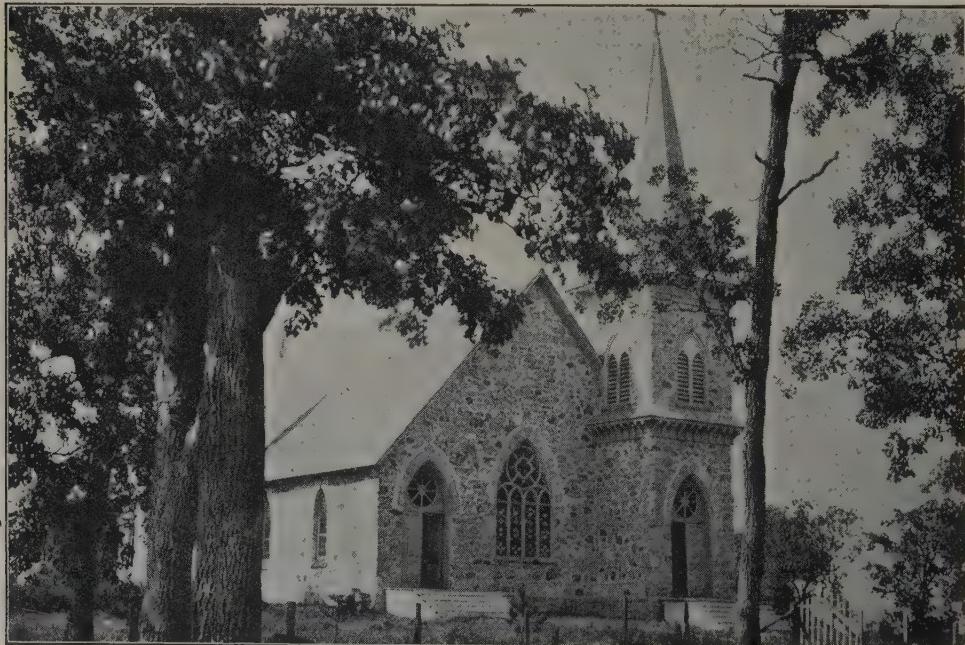
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educational requirements of our seminaries are too high to permit their receiving Indians and this is the only way in which we can develop a native ministry.

"I am hopeful for Indian work, but its weakness is most apparent to one who knows all the facts. We have lost the old-time clergy, three of whom have died within the past three years, leaving us only one Indian priest to minister sacramentally to the whole field. We must have young men coming on for the ministry or this splendid work will soon begin to deteriorate. That is the reason why I am so impressed with the necessity of prosecuting the White Earth project to a successful and speedy conclusion."

Deeply significant changes in the attitude of the Government toward the Indian peoples are contemplated and Christian Churches interested in the spiritual welfare of these people will find their work much affected. The Ojibway groups in northern Minnesota have accepted by ballot much of the program.

Broadly, it proposes heightened tribal consciousness; some community concentration; the development of education on an entirely secular basis, and an approach to economic independence by promoting various crafts in the new tribal communities. Fortunately the new Ojibway groupings are centered about our major missions and with the development of the plans a grave responsibility will fall to our Church. It would seem imperative that the missionary loyalty of the whole Church rally to Bishop Kemerer as this situation develops and to each of our Missionary Bishops as in differing terms there is adjustment to the new day in Indian affairs. Certainly the cry will be for men and equipment. In the Diocese of Duluth, with respect to the Ojibways, foundations are laid. The Convocation of 1935 evidenced new zeal among Christian Indians and a new yearning among non-Christian groups. Bishop Kemerer and his people face these new opportunities with zeal and courage.



ST. COLUMBA'S MISSION, WHITE EARTH, MINNESOTA

In this Ojibway community where James Lloyd Breck built his first log church, Bishop Kemerer is developing an Indian theological school to provide the necessary leadership for this important work

Puerto Rican Mission Leavens Community

The Rev. F. A. Saylor and co-workers in Mayaguez bring brighter faith and better living conditions to their people. Americans also benefited

By Florence B. McClelland

Editorial Correspondent, THE SPIRIT OF MISSIONS

Mrs. McClelland, the wife of an officer in the U. S. Department of Agriculture experimental service, lived for several years in Puerto Rico. Last year her husband was transferred to the Plant Introduction Garden in Florida. In the autumn she attended the special missionary meetings sponsored by the Field Department. Stimulated by the addresses of Bishop Remington and others and with (as she writes) "a little time to look backwards" she realized more, perhaps, than during her residence in Puerto Rico "what a foreign mission can mean to Americans living away from home influences." The accompanying article is the result of her own experience and mature reflection.

WE WERE sitting together on the veranda of the house of the Director of the U. S. Department of Agriculture Experiment Station in Mayaguez, Puerto Rico. Before us lay the wide slope of grassy lawn, beyond it a long avenue of royal palm trees and the experimental fields, planted with sugar cane, sweet corn, rice, and many different varieties of luxuriant greenness. Beyond, to the southeast, was the City of Mayaguez, its thirty-five thousand inhabitants crowded into the limits of a small town.

You had remarked that you did not believe in the spending of large sums of money and effort to convince the heathen that their ancient religions are false and their crude manner of living might be improved upon, when there is so much need of missionary work at home among millions who are idle and countless little children, unable to go to Sunday school, or to catch the faintest gleam of anything

brighter than their own unhappy surroundings.

Yes indeed, all that is true, but have you ever thought how much the Church's work here in Mayaguez means to us, Americans, living here, employed by the Experiment Station, teaching in the schools or the college, or engaged in some other line of work? We are on the outside, looking in. Our lives are much too busy to permit our having any definite part in the work of the mission and we cannot give you any accurate statistics of just how many lives are reached and helped by the missionaries in Mayaguez. But we do know what their being here means in our own lives. If the mission were to be removed, how seriously we should miss it! How quickly most of us would forget that we were once faithful church-going people. Soon that strange tropical indifference to everything spiritual would take hold of us and leave us quite as "heathen" as though we had never been Christian Americans.

But let us visit St. Andrew's Mission in Mayaguez. We leave the beautiful, quiet gardens, the glorious trees, the building covered with flowering vines. We drive out the station gate, into the busy winding highway, into the town itself, through the main business street, on to one of the poorest sections of the city where we see the high walls and the bougainvillea covered gates of St. Andrew's.

Across the street a uniformed figure lounges in a big chair, or walks slowly back and forth. He is guarding the entrance to the city jail. All around are the houses and shops of the poor. But

THE SPIRIT OF MISSIONS



UNITED STATES EXPERIMENT STATION IN MAYAGUEZ, PUERTO RICO
This setting is in marked contrast to the poorer sections of the city as seen on the opposite page

poor as they are, the place shows the influence of the work and the example of St. Andrew's. This section of the city is much more orderly and cleanly than other districts of the same type.

Close to the corner of the street is a small door, open from dawn to nightfall, which leads into the mission chapel. Hardly an hour of the day passes that someone is not seen, going in or out, quietly, without disturbing in any way, the busy life of the mission family. It is a lovely chapel, much of its beautiful equipment given by friends "back home."

We enter the mission patio, lovely with flowering trees and vines, by one of the two big gates. Around this rectangular space are many doors, leading into rooms that were used as schoolrooms until that part of the work had to be abandoned for lack of funds. But every room has found its use in the life of St. Andrew's. Something is always going on. An observing visitor remarked that living in St. Andrew's was like being in a railroad station. Always someone jumping up to hurry off and keep an important engagement. Always a stream of people coming and going.

The living rooms of the mission family are above the classrooms. Through the week there are groups of girls and women, boys and young men, meeting for

work and instruction, games and recreation. The rows of books in the library are constantly in use. The Women's Auxiliary meets on alternate Tuesday evenings to sew. Perhaps they work on new vestments for the choir of little girls, or they may be busy making the white caps that every woman puts on her bare head as she enters the church or chapel door. Not one woman in a thousand in Puerto Rico owns or wears a hat.

Each morning in the mission office, the Rev. F. A. Saylor or the Rev. Luis Meyer is usually on duty and always a group of people waiting to consult them about their difficult problems. Mr. and Mrs. Saylor have been in charge of St. Andrew's for more than sixteen years. Their influence is felt all over the island. How great would be the loss to the Americans, living in Mayaguez, if Mr. and Mrs. Saylor were no longer there! Mrs. Saylor is friend and wise counselor to us all, never sparing herself in any way, but meeting every demand with a happy smile. Never a moment in the day that she can call her own. Should she disappear for a short time to rest on a hot, weary afternoon, some thoughtless voice is sure to ring through the patio and up to the living rooms, "Miss Ann! Miss Ann! *Endonde esta Miss Ann?*"

Mr. Meyer, the assistant, came from

PUERTO RICAN MISSION LEAVENS COMMUNITY



ONE OF THE POORER CROWDED SECTIONS OF MAYAGUEZ

Seen from the windows of St. Andrew's, this district reflects the mission's influence in being more orderly and cleanly than other crowded districts

Holland as a Dominican priest, but like many others has turned from Rome to our communion. With his background of careful Roman training, he has unusual contact with the people and their problems and meets them with remarkable sympathy and wisdom. He has a class of seventy young men every Sunday morning.

At the same hour Mrs. Saylor and her assistants take charge of the kindergarten class who fill the chapel to overflowing with tiny tots, black and white. The Negro element is very evident among the poorer classes of the native people.

Never will I forget one Sunday morning at the nine o'clock Spanish service. Three very black little girls sat directly in front of me. They were dressed in their clean Sunday frocks, their kinky black hair neatly tied with crisp new ribbons. But—there was an extremely offensive odor from their direction! I looked them over, wondering that three such trim little people should be so far from clean. I thought how some of my friends would shudder at being obliged to sit so close to them. Imagine my state of mind an hour later, when I discovered that the distressing smell came from a pair of smoked elk shoes that I was wearing for the first time. They had become somewhat mildewed and the heat had

intensified the villainous odor. Just what did those three little girls think of that dreadful unwashed American, sitting in the pew behind them!

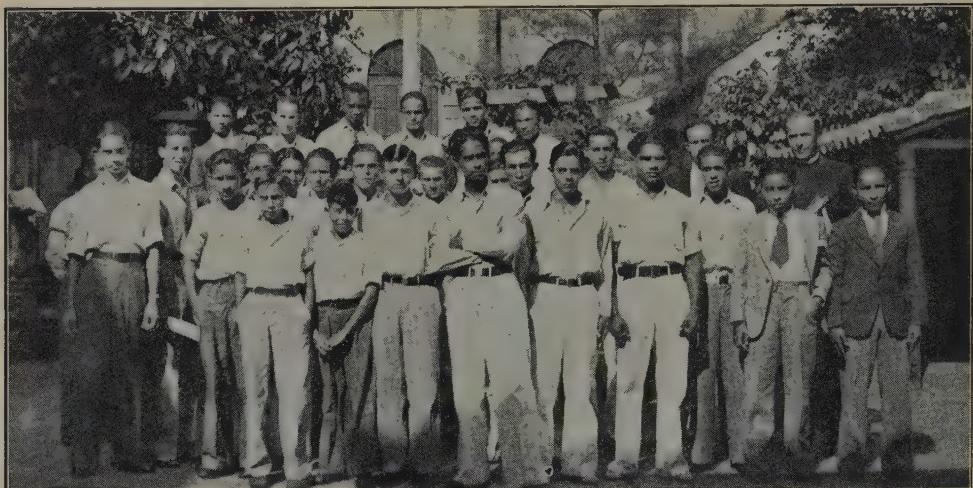
For one week of each month the mission becomes a training school for native student clergy. A group of men come from different parts of the island, live at the mission and have an intensive course of study. Several of the clergy come to conduct the classes and hear the reports and recitations for which the students prepare during the three weeks while they are in their own homes. This system greatly reduces the cost of the training, but it makes a great deal of work and responsibility for the mission family, especially for Mrs. Saylor.

Occasionally the "school" meets high up in the mountains at the *Quinta Tranquila*, the rest house for Church workers from all over the island. A few days at the *Quinta* are equal to a vacation in the north. The nights there are very cold and no sign or sound of the busy life in the valleys can penetrate to that peace and solitude.

It was my very great privilege to spend three days there, in Retreat during a recent Lent. Again Mrs. Saylor worked tirelessly that others might spend their time in thought and directed study.

It was at the *Quinta Retreat* that I

THE SPIRIT OF MISSIONS



A YOUNG MEN'S CLASS AT ST. ANDREW'S MISSION, MAYAGUEZ
These are but a few of the more than seventy young men who meet every Sunday morning under the leadership of the Rev. Luis Meyer for Christian instruction.

first saw Bishop Colmore "in action," carrying wood for the big open fire, helping in the kitchen, talking to us as a group, or outside, planting something choice in the garden. He told me that he was afraid his neighbors might call him "Tin Can Charlie" as he was always searching in out-of-the-way places for more empty cans to plant seedlings in.

Who could spend three days at the *Quinta* with Bishop Colmore in the group and not come down from the mountain inspired by his great humility, his kindly, human personality, his spiritual strength!

But to return to St. Andrew's. To the right of the patio is the church building proper, with room for four or five hundred people. It is amazing how many of these wretchedly poor people come for the daily celebration of the Holy Eucharist at seven o'clock in the morning. The service is usually in the mission chapel, but on special days and on Sundays the chapel would be far too small, so they meet in the church. Only very rarely have I seen the flicker of a smile, or the slightest sign of inattention in church or chapel, even though the congregation is very largely made up of young people who might easily become interested in each other, or their own finery; and they do put on the finery!

The only time that English is used at

St. Andrew's is at the Wednesday morning Eucharist and the special service at eleven on alternate Sundays for the Americans in the community. At all other times the Spanish is spoken. I dread to think of the loss to the American residents, should the English services be dropped from the mission schedule. But I am quite sure that Mr. Saylor will not abandon them so long as there are one or two of us left, for he realizes the many temptations to "go native" that surround the American in the tropics.

St. Andrew's congregation is divided into many interesting working and study groups. Perhaps the most vital is the *Confraternidad de la Santa Cruz*. It is a confraternity without organization or formality. From time to time the admission service is held in the church. Small wooden crosses, which are made in the mission shops, are blessed and presented to representative members of the parish, boys and girls, men and women, some of them young and some very old. They are asked to take these little crosses and to wear them as constantly as possible, as silent witnesses of their faith and courage. It does take courage, often, to wear the symbol in their homes and about their business, where it is often the object of ridicule and dislike. The members are given a card of short prayers to be said

PUERTO RICAN MISSION LEAVENS COMMUNITY

daily as a part of their fellowship in the Confraternity of the Holy Cross.

Mr. Saylor is indeed a man of many talents. Back of the mission building proper are the shops, where he supervised the making of exquisitely beautiful cabinet work. There was also a busy printing press. But due to lack of funds, the shops are seldom in operation and only a few printing jobs are turned out. The hymn books used in all our missions in Puerto Rico were compiled by the missionaries, translations into Spanish of our most useful hymns and a great many additional ones written especially for the people of Puerto Rico. Many of the tunes used were composed by Mr. Saylor himself. Let us hope that he will have leisure, some day, to give to the Church much more of the music that lives in his own mind.

Miss Mildred Hayes shows us around among the women, working on fine linens and delicate fabrics, doing drawn work and embroidery so fine and so perfect that our human eyes can hardly see the stitches. Hundreds of thousands of the women of Puerto Rico are busy today, doing needlework, some of them under appalling conditions. But here in St. Andrew's, under the wise and kindly direction of Miss Hayes, a little group of women are working happily in large airy, well-lighted rooms, making lingerie and household linens fit for a queen. Most of this work is done under order from patrons on the continent. They are also making marvelous linens and equipment for church altars.

Over here is the office of Deaconess Margaret Bechtol. You will find her a few doors down the street where a little girl of five upset a candle and caught her

dress on fire. For many days the Deaconess has been making almost hourly visits, doing her best to persuade the frightened mother to give the child water to drink, fresh air to breathe and not to allow a dozen visitors in the tiny room at all hours. Or possibly the Deaconess is taking the temperature of a young mother with tuberculosis. Tuberculosis is very prevalent in Puerto Rico. Hardly a family among the poor without one or two of its victims. Deaconess Bechtol is trying to direct the care and feeding of those in the vicinity. This all takes time and money and infinite patience and tact. Life is a most difficult struggle, here in this golden island of natural beauty, brilliant sunshine, and drenching tropical rains. Underneath the visible glory and loveliness, nature can be so cruel, and human nature most troublesome of all. Poverty, ignorance, sickness, and a very low standard of morality and decency. Generations of unmoral, rather than immoral living and thinking with no idea of sanitation and personal hygiene are difficult to overcome. What a long struggle it has been in this community, surrounding St. Andrew's Mission, gradually educating the people in better ways of living and thinking, and at the same time giving to them the brighter faith that fills the church and chapel with simple, poor people, their tired, care-worn faces often lit up with radiant glory as they kneel before the altar and pour out their devotions to our blessed Lord. Nor is its ministry without its influence among those of us Americans living for the time where it is easy enough to forget and lose sight of the spiritual values and the faith of our own carefully nurtured youth.

¶ We Christians have something to give which none other can give; and if we fail, how grievously and disastrously shall we be found wanting! . . . Though all are not called to be evangelists, teachers, or pastors, yet all can bear witness; and that witness is the most cogent of all forces in the task of commanding the Gospel of Christ to the conscience of the world. . . . —PASTORAL LETTER, HOUSE OF BISHOPS, CHURCH OF INDIA.

The Parish as a Social Instrument*

Cambridge sociologist, out of a broad experience, suggests the place social work must have in any Christian parochial life

By the Rev. Norman D. Nash, S.T.D.

Professor, Christian Social Ethics, Episcopal Theological School

In OUR ANGLICAN liturgy of baptism there is a somewhat curious but quite significant mixture of metaphors: "We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross"—so far, the figure is plainly that of a flock of sheep, and the sign of the Cross seems to be a kind of spiritual brand. But, as you recall, the sentence goes on—"in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." The flock of Christ has, you see, suddenly become an army; and the Cross a banner, not a brand.

That paradox of the baptismal sentence stands for a real two-sidedness in the Christian life, individual and corporate. We are to consider the Christian as a soldier, and the Church as an expeditionary force; and we need make no apology for the one-sidedness of our program. For there is a constant tendency in all the Churches, not least our own, to simplify discipleship and the Church's program by lopping off this aspect of the matter. . . .

Our program needs no apology; yet, if, as is likely, its one-sidedness represents the special and steady interest and emphasis of social workers, we may well remind ourselves that a force, like a flock, must be fed; and if it is manfully to fight,

it must be equipped. Ours being a spiritual warfare, we must "take up the shield of faith," and not merely of sociology; "the helmet of salvation," not only of psychotherapy: "the sword of the word of God, and not just the ballot: with all prayer and supplication," as well as propaganda. Our own danger is not the introverted piety which enjoys benign spiritual states, and forgets the warfare against the world: we are not yet members of the church of the heavenly rest. Our risk, to speak bluntly, is secularization; and any such neglect of the inner life and of communion with God defeats itself in two ways: (1) We lose the durable dynamic which sustains a lifelong struggle, and (2) we fail to bear the distinctively Christian witness as to the ills of our society and their cure. It is in an intense, living faith in God's good purpose for His children that we can continue Christ's faithful soldiers and servants unto our life's end. Only so can we meet either the world, the flesh, or the devil. And only so can we squarely confront our critics within and without the Church. Let us look for a moment longer at their complaints.

Is the Episcopal Social Work Conference itself a sign that even the men of God and the Church of Christ are swimming with the current of secularization? Is "true religion" being set aside, and "community welfare" taking its place? Is piety succumbing, while social service undertakes to meet all the needs of man's life and all the longings of the human heart? Many people honestly believe it, some lamenting it, but others hailing it as the way for the Church to survive and the evidence that not all the acids of mod-

*This article is abridged slightly from an address delivered by Dr. Nash at the recent annual meeting of the Episcopal Social Work Conference in Montreal. Dr. Nash in addition to his seminary professorship is chairman of the Massachusetts Diocesan Social Service Department.

THE PARISH AS A SOCIAL INSTRUMENT

ernity can destroy the true social value of religion.

I confess my thorough disagreement with these latter, humanistic contemporaries of ours. A witty Frenchman has neatly put it: "a religion without God? my God, what a religion!" A purely social service or community Church, no matter how skillfully it administers the most approved psychiatric techniques, cannot mediate what are traditionally and rightly called the grace and the peace of God. . . .

But, as we cannot march with the secularists, so we cannot sit with the pietists. For I believe that these err in identifying the cultivating and enjoying of benign spiritual states with the fullness of the Christian life. True it is that the extraverts among us need to be reminded that out of the heart are the issues of life, and that what we believe is enormously important in its determining what we are and do; but is it not also true that our own Church in particular tends to inculcate and to admire an introverted type of quietistic piety, and to deprecate the extravert type. . . .

There is today a new veto on our special interest in the Church as a social instrument. A generation ago, the enthusiasts for the community-minded church and the social gospel talked hopefully of "bringing in the Kingdom of God" and of "Christianizing the social order." The disasters of two decades have tempered those hopes; indeed in some quarters the deepest pessimism has replaced them. "Back to the catacombs" is the newest slogan. Our social order is doomed we hear from Nicolai Berdyaev, the Russian Orthodox writer, a new dark age draws on, and the Church's strategy must be one not of advance but of retreat, until once again the dark ages yield to a new medieval Christendom. For our day, the Church is a besieged fortress, not an expeditionary force. Even more drastic in its condemnation of us is the voice of Karl Barth, to whom a Christian social program is a contradiction in terms, seeing that all the Christian or the Church can ever do is to wait for God to act, after His wont, cutting across the grain

of our society, and shattering all its programs.

Inadequate as is any brief consideration of these issues, we cannot ignore them, for right now Berdyaev and Barth—one so Catholic, the other so Protestant—with their great eloquence and profound religious conviction, are persuading many that the outlook and program of such a group as ours are either outdated or essentially unchristian But our common viewpoint requires us to disagree with both Barth and Berdyaev. In brief, we dissent from Barth's complete sundering of God's will and man's wit; and we contend that in Christ, His teaching and His Church we have a purpose and a program which as co-workers with God we are called on to carry out under His guidance. And we venture, as against Berdyaev's proclamation of doom, to recall that once God spared Nineveh, to the discomforture of another prophet of disaster. The battle for a brotherly society is still on, and the forces of evil need not prevail unless the children of light give way to despair and quit the field. If doom comes, it will be through man's infidelity to God's good purpose, rather than from inexorable divine decree.

Assuming, then, that the Church is God's agency for man's enduring welfare, individual and social, on this side of Jordan as well as the other, we must ask, and try to answer a number of questions concerning the local Christian fellowship and its community responsibility. In the first place, is that responsibility chiefly a work-time or a leisure-time function of our people? Our program of Church activities, to be sure, is designed to occupy a part of their leisure. It has been made up chiefly of worship, education, and recreation, with the loyal nucleus of the congregation cultivating and demonstrating their fidelity by attendance at many services and by an administrative share in the educational and recreational program. . . .

Let us, however, turn aside from the detail of this whole leisure-time program to speculate about the degree to which our people carry into their day's work a religious sense of its meaning. How many

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of them are conscious of a "vocation" in the doing of that work? How many of them keep their work and their religion in separate compartments? . . .

Am I wrong in believing that we ministers can help our people, if we learn what they see as the moral issues of their day's work, and if then in preaching, teaching, and pastoral counsel as well as through the Sacrament we help them to learn how genuine is the grace of God in the day's work? Or must their work merely deaden their discipleship?

But although I believe that there is room for a closer relating of work and worship, and for a more realistic moral training of our people, I would not deny that the nature of the work of many of our people, and the increasing amount of leisure which the machine is imposing on so many folk mean that there is another great opportunity now opening before us. Leisure in abundance awaits a true Christianizing, and the choice between constructive use and trivial or demoralizing use of machine-made leisure is big with consequences for the future of Church and society. "Nature abhors a vacuum," ran the old saw; but Satan proverbially can fill it, rejoicing to occupy the swept and garnished leisure of us frivolous human creatures. What competition can the Church offer in the way of occupying the new leisure?

One thing is obvious: any elaboration of our program of activities requires the active coöperation of our ablest lay members. The minister's program, if he is really "onto his job," already combines the tasks of a psychiatric case worker, a community organizer, a superintendent of education, a greeter at a convention and a Fuller brush man, in addition to his ancient functions of prophet and priest. But if he can know his community well enough to recognize opportunities for the services of its serious needs, and know his people well enough to find the right ones for the particular tasks, I believe he can make his parish a powerhouse, the current generated in common worship and common Christian work flowing to all the corners of its community through the leisure-time services of its people.

We all can remember instances of notable parishes in metropolitan communities where this sort of religious and social engineering has been splendidly accomplished. In an older day there were Rainsford and Potter in New York, Hodges and what an angry politician called "that damned Calvary crowd" in Pittsburgh; and today there is Nelson in Cincinnati. Let me summarize an account recently sent me of the activity of a large parish in a city of 750,000 people. Its program, which heads up in a social service committee of ten, included last year the following activities:

1. *Volunteer service*, with 178 persons engaged in 247 different tasks in practically every agency in the city.

2. *Coöperation* with the diocesan case committee, working chiefly with probationers in the county courts who are Episcopalian or "Protestants without religious connections"; the special aim is to bring the influence of religion and the Church into the reconstruction of their lives.

3. *Family relations*, working together with the Family Relations Institute on a plan, not yet carried into effect, for giving counsel and help to those in the parish contemplating marriage, and to those with domestic problems.

4. *Relief*, for "the parish inevitably assists in carrying a certain number of persons who for one reason or another do not go to the public or private relief agencies. As far as possible we confine ourselves to temporary aid, and more particularly to the giving of spiritual counsel to those in distress, since we feel that this is primarily the contribution the Church can make."

5. *Employment*, with a shop at the parish house where food and articles made by women in the parish are sold, and an employment bureau through which members of the parish in need of work are put in contact with other members who have occasional need of services.

6. *Special services* for volunteer and professional social workers in the parish, including a corporate communion on Social Service Sunday and at least two other services a year.

7. *A group of blood-donors* to supply to those unable to pay the fee the blood needed in transfusion cases.

8. *Study of social problems* by a group meeting twice a month during the fall and winter. "We had all kinds, from advanced social workers to the most hidebound elderly capitalists coming week after week to talk for two hours and a half on the

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right of labor to organize, the ethics of competition, the spiritual implications of private property, and the like."

9. *International peace*, at the present time stressing disarmament, and the organizing of peace sentiment through the churches.

The chairman of the social service committee, one of the clerical staff of the parish, writes me:

I am convinced that so far as the actual job of social work is concerned, the Church has a great opportunity which it has very badly bungled. Merely trying to duplicate the various types of secular social work is futile. There are certain borderline people who, because of their emotional repugnance to appealing to organized social work, can be carried along by the more prosperous parishes. It would be more intelligent, however, to aid them in making the proper emotional adjustments so that they would take their place along with other clients of the agencies. What the Church can do is to bring into the whole field of disorganized human relationships the added weight of its own special contribution towards the integration of purpose and the clarification of motives. Many people are in trouble because they are spiritually at sea. Many others, whose difficulty is mainly economic, are in desperate need of spiritual bolstering up. It is the Church's task to coöperate with the professional social worker in making this particular contribution. It is going to be hard to do, because the average social worker has lost touch with the Church and had no particular respect for it. But I think it can be done.

Such a program as this can be carried, of course, only by large parishes in great communities. I know of no survey to establish the facts, but I wonder if the impression of those who know the great churches of some such city will not agree with my own notion that only a small proportion of them are facing the needs of their own people and of their community as intelligently as the parish just described; and that a large proportion of them could do so if they would?

LIMITATIONS OF SPACE prevent the description of work of small parishes in smaller communities. You may find such programs in the books to which I am going to refer in answering my second question: Does this sort of ministry re-

quire a special sort of parson, a social engineer rather than a prophet, priest, or pastor, and does it involve the slighting of other functions clearly incumbent on clergyman and Church? *A priori*, one might answer in the affirmative; but there is solid evidence to the contrary. It may be drawn, for example, from Miller and Fletcher's book, *The Church and Industry* (New York, Longmans, \$2.50), where you may read the stories of four parishes, of which one was in an Illinois coal mining town, one in a large Wisconsin industrial city, one in a Pennsylvania city of eight thousand population supported by coal and heavy industries, and the last in a textile city in North Carolina. The parsons and the parishes were as unlike as the communities, and two of the four were very definitely active in relation to the industrial life of their people and their communities, while the other two saw very little function for them or their parishes in this field. But the two clergymen who were active are clearly normal Episcopal clergymen, whose churches carried on the distinctive tasks and functions we all recognize as religious.

A wider variety of evidence is to be found in E. DeS. Brunner's *Churches of Distinction in Town and Country* (New York, Harpers, \$1.50), telling of fourteen Protestant churches of five communions, in fourteen different kinds of community varying from an old Scotch-Irish farming community in Pennsylvania to Colorado ranching country, an Arizona Indian community, and a Texas town where the parish was composed of Negro cotton pickers. The fourteen ministers were as unlike in their characteristics, emphases, and resources as were their communities; but what they all show is a talent for leadership, and a community sense, enabling them to lead their people in service to the community.

Even more significant is the evidence in the same author's *Tested Methods in Town and Country Churches* (New York, Harpers, \$1.25), based on a study of forty Protestant churches chosen because from the standpoint of their denominational boards and leaders they were judged "successful churches." Tested as

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to their growth in membership (usually on a distinctly evangelistic basis), their worship, and their religious education, as well as their support of their national communion and its program, these were forty first-class churches in denominational terms. When carefully surveyed, they turned out to be also churches far above the average in community service of all possible varieties. As to the ministers, they were of all sorts: but in three ways they stood out. They had more than the average ministerial education both general and theological, they stayed longer than the average in one place, and they were very hard workers. . . .

MY THIRD QUERY runs: Shall the parish's community program of social action be mainly independent, or in co-operation with churches of other communions? In full expectation of dissent, my own convinced reply is this: the only limit on coöperation should be the readiness of the other churches to coöperate, and the only justification for concentrating on organization in parochial terms is their unreadiness. The disunity of the typical American community is one of its major difficulties in dealing with its problems; and all too often religion is an obstacle and not an aid to harmony, seeing that interchurch relations resemble the mutual relations of the Balkan States rather than those between the United States and Canada. In this field of social organization and action is one of the most promising areas of common enterprise for our churches, where I covet for our own Church the adventure of leadership. . . .

The last of my questions will perhaps

lead to even more divergence in reply on your parts. I put it in words borrowed from the Bishop of Jarrow's memorable protest against a recent report on unemployment to the Church Assembly in England: "Shall the Church concern herself entirely with making men fit for society, or shall she also endeavor to make society fit for men?" The Bishop's verdict was that the latter was none of her concern. From this conclusion I would respectfully dissent, and for the very plain reason that sin embodies itself in "the world," that is, in institutions which warp Christian vision and deform Christian character. . . . It seems to me downright inconsistent for Anglicans, with our rightful stress on the significance of the religious institution, and our justified protest against religious individualism, to ignore the significance of secular institutions in conditioning Christian conduct and in setting stern limits to the endeavor of the most earnest, completely converted Christian individual to live in our sub-Christian society as a loyal disciple. . . .

We need to recognize the interplay of character and social institutions. Without falling into the frequent secularist error of minimizing the individual or staking all on institutional change, ignoring the necessity of individual conversion, we must learn from the social sciences of our day, if not from our own churchmanship, that institutions do matter in this divine enterprise of man's salvation. If God sent His Son into the world not to condemn the world, but that the world through Him might be saved, then the Church, the Body of His Son, must concern herself both with making men fit for society and society fit for men.

Another Montreal Paper—Increasing Coöperation between the Clergyman and the Social Worker by Charlotte Whitton — will appear in an early issue.

The Spirit of Missions

PICTORIAL SECTION
Seven Pages of Pictures from the Field



CHINESE CHILDREN IN MANILA EAGER TO SPREAD CHRIST'S KINGDOM
The younger pupils of St. Stephen's Chinese Church, Manila, Philippine Islands,
are enthusiastic givers to the Church School Lenten Offering. There are more
than one hundred boys and girls in the school.



FIRST AID TO NAVAJO INDIANS NEAR FORT DEFIANCE, ARIZONA
Miss Anne E. Cady (right), missionary nurse at the Mission of the Good Shepherd, makes regular visits to the Indians dwelling on the desert. Here she is bandaging the injured hand of an old Indian



GRADUATION BALL, ST. LUKE'S NURSES TRAINING SCHOOL, MANILA
Included among this year's graduates are a Moro, an Igorot, a Siamese, two Mestizas, and two Visyans. On this festival occasion they all wore colorful national costumes, brilliant in reds, blues, and gold



GRADUATING CLASS, ST. STEPHEN'S CHINESE GIRLS' SCHOOL, MANILA

More than 250 Chinese girls receive a Christian education in this parochial school maintained by the Church in the capital of the Philippines. The Rev. Henry Mattocks is the missionary-in-charge of St. Stephen's



CHURCH SCHOOL IN CESPEDES, CAMAGUEY, CUBA

With nearly two hundred pupils, this is one of the largest of a number of fine schools in the Province of Camaguey. The Church's work in this Province is under the general supervision of the Ven. John H. Townsend, Jr.

General Synod, Nippon Sei Ko

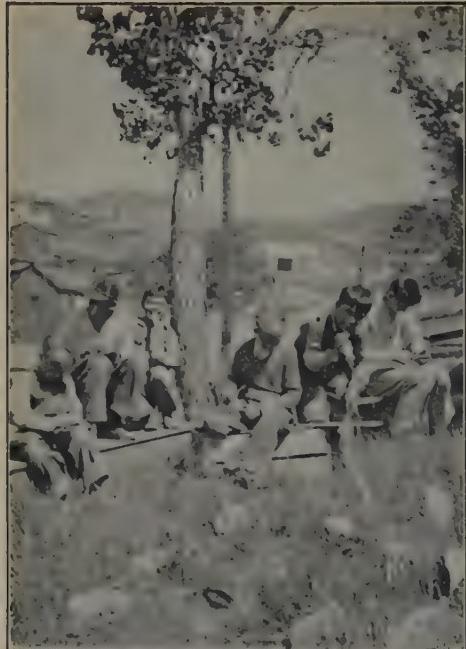


For three days in May the Bishops and clerical and lay delegates to the eighteenth triennial meeting of the Japanese Church met in Bishop Binsted's see city. Seated behind the two rows of kneeling members of the Japanese Woman's Auxiliary are the Bishops, many of whom our readers will recognize easily—Bishop Reifsnyder, Bishop

ai Recently held in Sendai, Japan



Matsui of Tokyo, Bishop McKim (wearing hat), Bishop Heaslett of South Tokyo and the Presiding Bishop, Bishop Naide of Osaka, Bishop Binsted, and Bishop Nichols. In the same row, third from the right is Miss Hayashi, one of the leading Christian women in Japan, about whom THE SPIRIT OF MISSIONS soon will publish an article.



TOYS FOR A CHRISTMAS BOX

Nevada boys are hard at work on gifts for their distant Christian friends. Finished toys are in foreground.



CARRYING HOME FUEL

A common sight on the roads near Dornakal, India. These women have cakes of dried cow dung in their baskets



SHORT TERM SCHOOL FOR MEN, ZANGZOK, CHINA

For ten days seekers after Christianity come together for intensive instruction. As most of the students are illiterate but not unintelligent this method has been found to be one of the best for teaching converts



HEALTHY CHILDREN OF LEOPERS

The mission to lepers at Kusatsu, Japan, maintains St. Margaret's and St. Timothy's Homes for the untainted boys and girls



NENANA, ALASKA, BOYS AT PLAY

Nenana, where the Church long has maintained St. Mark's Mission and School, is now the home of the Suffragan Bishop



GIRLS' CHOIR, VALLE CRUCIS SCHOOL, NORTH CAROLINA

One of the Church's four schools in the mountains of Western North Carolina, Valle Crucis has recently enlarged its usefulness by admitting girls not only from the mountains but also from other families of limited income

Read a Book

Recommended by Conrad Hoffmann, Jr., Ph.D.

THE SPIRIT OF MISSIONS is honored to present as guest contributor, this month, Conrad Hoffmann, Jr., a Lutheran layman, who is the Director of the International Missionary Council's Committee on the Christian Approach to the Jew. Prior to his association with this committee, Dr. Hoffmann served the World Student Christian Federation.

HITLER HAS MADE the world Jew-conscious. Therefore books dealing with Jewry are both topical and popular at the present time. As a result, many such books have appeared, some written by Jews, others by non-Jews. One of the best is the book by Basil Mathews entitled *The Jew and the World Ferment* (New York, Friendship Press, \$1.50). This is in the class of his "best sellers," *The Clash of Color* and *The Clash of World Forces*.

The Jew and the World Ferment is a concise and objective treatment of the subject with an abundance of accurate information which gives a sweep through historical Jewry and offers the reader an unusual insight into the problem of the present-day Jew. The phenomenal changes in the character and soul of the Jew as he returns to Palestine, the incredible transformation taking place in Palestine itself under the impact of returning Jews, and the conflict of loyalties taking place in the heart of the Jew as he is increasingly exposed to the disintegrating forces of our modern world, are all vividly and sympathetically presented. Basil Mathews gives considerable detail regarding the religious, racial, and cultural problems that are resulting. The baffling question of what actually constitutes being a Jew is dealt with illuminatingly and leads directly to the question as to the future of the Jew. Shall it be preservation or assimilation?

The last two chapters dealing with the Christian approach to the Jews are all-important, and make the book a vital contribution to the problem of relationships between Jews and Christians. Without these two chapters the book would have been just another book on Jews.

Some Jews will undoubtedly protest the claim made by Basil Mathews that Jesus Christ is essentially the solution of the problem of the Jew and the whole future of the Jew. There will also be some Christians who will similarly question this declaration, for there are many who sincerely question the validity of a Christian approach to the Jews. On the other hand, Basil Mathews maintains that those with sound religious convictions with regard to the Christian faith not only have the right but are duty-bound to try to propagate that faith. Whereas we may seriously question the methodology of such propagation, no one can deny the truth of the principle represented in this statement.

At a time when people are concerned with the Jew and when there are evidences of growing anti-Jewish feeling in so many lands, this book should be an admirable help in arriving at a more intelligent understanding of the issues involved and should result therefore in more sympathetic attitudes and constructive activity aiming at the solution of the problem.

NEXT MONTH our guest contributor will be the Bishop of California, the Rt. Rev. Edward L. Parsons. He will discuss some current books on contemporary social problems. Other guest contributors in subsequent issues will write on such books as *Men and Women of Far Horizons* by a group of missionaries, and *Unrolling the Map* by Leonard Outhwaite.

Three Epistles from John of Liberia

Reopening of Julia C. Emery Hall brings joy to African youth and renews faith that Church in America will finish its task in Liberia

By Olive Meacham

Principal, Julia C. Emery Hall, Liberia

A BASSA BOY of about twelve years knocked at the door of the Bishop's House in Monrovia one sunny day somewhat less than five years ago. He was dressed in a short singlet and a bright smile, and brought a letter from a friend of Bishop Campbell's who was "going home" on the steamer on the morrow.

I happened to see the lad, and as I was just looking for a messenger to deliver my messages about town, I asked him:

"For whom will you work now that your Massa goes home?"

He answered, with another bright smile and a slight shrug of his broad shoulders, "I no know."

Eventually he came to work for me as my personal mailman. For in Liberia when one writes a letter it goes on foot or in canoe to its destination, and if you cannot trust the messenger, or he sits down by the way, a "big palaver comes." Day after day the boy went off at dawn afoot or with paddle, and came back before dark with such luxuries as salt, or matches, or letters. He seldom spoke but always smiled.

He had been with me about six months casting fleeting glances at the schoolrooms from time to time, but never entering them, when he wrote the first epistle which he delivered on a broken slate:

"Teacher. Look."

Only a two-word message and underneath the two-times tables written from memory with a few mistakes. When asked where he had learned the words he beamed, "From my book." When asked where he got the book he likewise beamed, "I borrowed it from those girls." Feeling that such industry needed assistance I gave him a book and permission to come up to my rooms an hour each day. Miss Ruth Hornbeck, who was assistant at the Julia C. Emery School, agreed to teach him, and carried him quickly through a second grade reader.

Within another six months he was reading in the third reader, still attending to all the duties of his original job, to which he had added that of official interpreter and chief steward. Then one day he came again, and said, "I want to ask you why you don't ever ask me to be a Christian? You ask those girls all the time, and the Bishop come up and baptize those girls, and you didn't ever ask me."

That was not a letter; it was a little jolt. But soon his wish was realized, and a Bassa boy named Cie became John Everett, a soldier of the Cross.

The work and the study went on and the months went into years until November 1934 came. John had by now become head steward as well as head of



A SURF BOAT
Unloading lumber at the Julia C.
Emery School wharf

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the group of boys who were working for their education at the Julia C. Emery School. He had visited St. John's School, Cape Mount, and the Booker Washington School, Kakata, and among other things learned to play football which he promptly taught "the small boys"—each of whom was about a five footer, but in the first grades of school, while John had passed into the sixth. He helped with their lessons and wrote their letters for them.

In November 1934 I left Liberia,* and John did not know until later it was a last parting, nor did I. But the Emergency Schedule had to be balanced and John's school was closed. So he wrote the second epistle:

One night I was sorry and cried when I heard that you were not coming back again. It is true that when you were here we used to have palaver sometimes, but all those is finished now. If you do not come back I will be greatly disappointed and discouraged. It has been said that whenever bird build its first nest, when the nest be destroyed by someone, the second nest which that bird build will not suit him. So although if you do not come back, maybe some other white man or white woman will take me to work for them, still it will not be the same like you. I shall never forget you, Miss Meacham, because you had opened my eyes. When I came to you I couldn't read from A to B, but now I can say the A B C's and write letter and read Bible and make prayer. Besides your name was the first thing I learned to write and spell in order that I might not forget. I am thinking a great deal of you. I send love to all your friends and especially to you.

*Readers of THE SPIRIT OF MISSIONS will recall that the reductions in the Church's missionary budget under the Emergency Schedule of 1935 required the closing of Emery Hall (see December 1934 issue, page 577 and May 1935, page 203). After her return to the United States, Miss Meacham with the cordial coöperation of the National Council was able to secure the funds necessary to reopen this work (see June issue, page 277). Accordingly she sailed for Africa on July 26.

The third epistle followed close upon the second:

I am glad to hear that God has sent you back again to us in Liberia. The other day I was sitting down by myself and I said to myself that the sky which brought me the sun, has kept the sun and brought me the rain instead. And my crops which were planted in the sun will now be washed out by the rain. Which means that if you who were my helper were to stay there with your people, I think my scholar days were finished. The last week I ran in a track meet for Albery Academy and I took second prize. I thought to take first, but before this when I run I look for the goal and run to it, but this time the field were round and I could not see it. The principal was surprised that fat boy could run, but I think he did not understand that I thought to get prize, and I got him.

All who have had a hand in sending the sun to shine again for the seventy-odd children at the Julia Emery School will be glad that those crops of human personality will indeed bear fruit, that what we have planted in the years past will not be washed out by the years of the depression, and that having our aim to redeem Africa, we will still have our eyes on the goal until finally we reach it.

John's words are as eloquent as his faith in America is unlimited. A hundred years ago the life of the Church in America was revitalized with the sending abroad of its first missionaries, and if we have spanned a continent and circled the globe since that day, we have not yet done any one thing as significant as the sending forth of those first evangelists. What was begun then will not be finished until we have brought the world to Christ. We began with Liberia—let us finish the job before we leave. The field is straight, and we can see the goal, and the prize is ours to win and to share.

WARNING

CHURCH PEOPLE are advised to be cautious in dealing with a man calling himself Ralph Waldo Lindley, and claiming to be the brother of Miss Grace Lindley. He has approached Church people in half a dozen cities, received hospitality, and endeavored to cash checks. He claims to represent the Eastman Kodak Company or the Du Pont Company.

The Gifts of a Missionary-minded Layman

Trust funds established by North Carolina Churchman aid spread of Christ's Kingdom in his native county and other religious enterprises

By the Rev. David T. Eaton

Rector, *Church of the Holy Comforter, Burlington, N. C.*

THE DEDICATION and formal opening early in April of Calvary Chapel, Piedmont Heights, Burlington, North Carolina, by the Bishop of the diocese, the Rt. Rev. Edwin A. Penick, marked the completion of the first building to be erected by the Lawrence S. Holt Trust Fund for missionary purposes in Alamance County, and the first stage in the realization of an idea first conceived more than a dozen years ago.

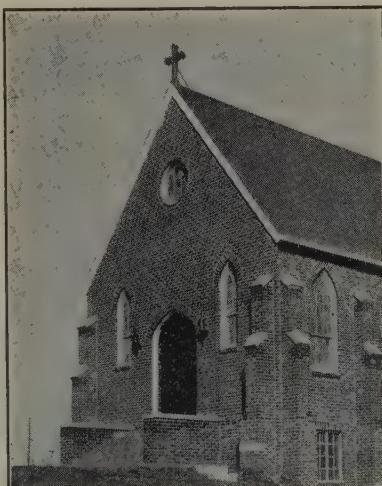
In 1918, soon after the death of his wife, Mr. Lawrence Holt decided to set aside a considerable part of the wealth he had accumulated from a highly successful cotton manufacturing enterprise which he had built in Alamance County for sixteen charitable, benevolent, and religious purposes. A devoted member of the Episcopal Church he directed that the largest part of this fund should be used for the Church's missionary work in the Dioceses of Western North Carolina and North Carolina. The income from this fund during the recent depression years has been instrumental in preserving the missionary framework of these dioceses intact and in enabling the mission schools at Valle Crucis, Legerwood, and Arden to carry on.

The Piedmont Heights mission which has now received a building under the

Holt Trust was begun in the spring of 1931 as an outstation of the Church of the Holy Comforter, Burlington. Incidentally the Holy Comforter Church was erected in 1911 by Mr. and Mrs. Holt as a memorial to their daughter, Emily Farish Holt. Despite inadequate facilities, the Calvary Mission made notable progress from its very inception. The rapidly growing Burlington mills section responded to its ministry; a resident minister was installed in 1932; and plans for the new chapel were ready for execution by the autumn of 1934. Bishop Penick laid the cornerstone on All Saints' Day of that year.

The new building, in the Gothic tradition, is ample to meet adequately the needs of the congregation for years to come. Constructed of brick with concrete trim, the building has a seating capacity of 250. The altar and other furnishings are all memorial gifts of members of the congregation and other friends of the mission. Beneath the church is a commodious basement for Church school classes, and a well equipped kitchen.

In addition to providing funds for the maintenance and inauguration of missionary work in the Dioceses of Western North Carolina and North Carolina, the Holt Trust Funds benefit such Church



PIEDMONT HEIGHTS CHAPEL
First building erected by Holt Fund for
missionary work in Alamance County, N. C.

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enterprises as the Protestant Episcopal Education Society of Virginia, the Thompson Orphanage, Charlotte, North Carolina, Valle Crucis School, Patterson School, Legerwood, Christ School, Arden, and various other missions in the Carolinas. One of the trust funds is under the trusteeship of the rector, wardens, and vestry of Mr. Holt's own parish for missionary purposes in his native county where the Church has always been weak. He envisioned the establishment of a chain of mission stations in strategic points throughout the county, and already three such missions have been begun. One of these is Calvary Mission which serves a considerable industrial area occupied by the Burlington Rayon Mills. Here there is a flourishing Church school of about 125 pupils and a growing congregation. Nearer the City of Burlington itself, the building formerly occupied by the Holy Comforter congregation, has been renovated and restored for the use of deaf mutes of whom there are

more than thirty in the county. Weekly services are conducted for them by the Rev. R. C. Fortune, a deaf mute missionary.

The work in Alamance County was first developed by the Church Army under Captain Franklyn H. Board. It has now grown to such proportions, however, that it requires the services of a resident clergyman and one lay assistant under the direction of the rector of the Church of the Holy Comforter.

Happily Mr. Holt is still living to see some of the fruits of his devotion and his gifts, which vividly illustrate what may be accomplished by a layman when he puts his resources both of mind and money to the service of the Master. In the approximately fifteen years since the inauguration of these trust funds, more than \$700,000 has been paid to the several beneficiaries. Truly a great gift and one which has been of inestimable benefit to the spread of Christ's Kingdom in the Carolinas.



DEDICATION, CALVARY CHAPEL, PIEDMONT HEIGHTS, BURLINGTON, N. C.
The Bishop of North Carolina, the Rt. Rev. Edwin A. Penick, is in the center, and the
Rev. David T. Eaton, rector of the Church of the Holy Comforter, Burlington, who super-
vises the work of this mission, is second from the right

Why Missions?

A Series of Answers Based on the Gospel

V. Christ's Victory is Inevitable

By the Rt. Rev. John Boyd Bentley, D. D.

To THE man who says, "I don't believe in missions" there are two things that can be said.

In the first place the missionary enterprise of the Church has been a glorious success. In the history of our own Church here in America we can look back to that day in 1607 when "good master Robert Hunt," chaplain of that little band of bold Englishmen who were to establish the first permanent English settlement in America and plant the Anglican Church in the New World, gave his people there at Jamestown in Virginia the Sacrament of the Lord's Supper for the first time. Using the Epistle for the Third Sunday after Trinity, he read:

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

How they suffered we can scarcely appreciate. We do know that of the first ten thousand to arrive in Virginia more than eight thousand died an unnatural and untimely death, by starvation, by disease, at the hands of the Indians, and in many other ways. But the promise and the prophecy were fulfilled. After they had suffered they were stablished, strengthened, and settled. Today in the place of that one lone priest and a handful of people we have a great independent Church with a hundred and fifty living Bishops, with over six thousand priests, with more than a hundred dioceses and missionary districts at home and overseas and with more than two million souls. And everything that we have, everything that we possess today, we hold because in time past people *did* believe in mis-

sions, because priests of the Church were willing to come to this new land as missionaries, and because Church people at home in England had the missionary faith and zeal to work and pray and give for the establishment and extension of the Master's Kingdom in this New World.

On the other hand, and it is our second point, we can say to our friend who is doubtful or critical of Christian missions, that while we rejoice because the missionary enterprise of the Church in America has been a glorious success, we would continue to believe in missions though the effort had been a miserable failure, because the responsibility for the success or failure of Christian missions does not rest upon us, but upon the Christ.

In time of war it is the commander-in-chief of the army, who with the whole great plan of campaign in his mind and with the complete confidence of the troops under him, orders an assault made upon the enemy works. Then, it becomes the responsibility of the subordinate officers to make the assault with what skill and courage and patriotism they can muster, not concerning themselves too much as to the ultimate success or failure of the attack, but letting that responsibility rest upon the shoulders of the commander-in-chief who ordered it.

So, we who are soldiers in the Army of Christ's Church Militant have received orders to make an attack, to go into all the world. Our responsibility is to *go*, not fretting too much about the success or failure of our mission, but letting that responsibility rest upon the Master who sent us. And the army to which we belong is His army. It is not a man-made

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organization. It is Christ's own Body in the world. We speak of it as "our" Church. It is not. It is the Master's Church. He said, "I will build *my* Church." Again, He said, "Ye have not chosen me, but I have chosen you, and ordained you." Therefore, we have received our orders not from men but from the Christ Himself, the Son of God, whose soldiers we are. We go forward

to the attack with what zeal and skill and loyalty we have, not as men without hope, but with a sure and certain confidence, as soldiers of the King of Kings, knowing that someday and somehow in His wise providence we shall achieve inevitably a glorious and triumphant victory.

NEXT MONTH—Behold the Cross of Christ by Bishop Seaman of North Texas will be the sixth article in the present series, Why Missions.

The Aftermath of Cuba's Cyclone

BY THE VEN. JOHN H. TOWNSEND, JR.

Archdeacon of Camaguey, Cuba

IN NOVEMBER 1932 Cuba suffered one of those major disasters that only come to a nation once perhaps in its history. A cyclone of wide extent swept over the island, leaving everything desolate in a swathe 150 miles wide. Thousands of houses were destroyed and about four thousand people killed, mostly at Santa Cruz del Sur. Crops were damaged and fruit trees uprooted.

All this is ancient history, of course. Cuba set to work valiantly to repair and rebuild, but the effects are still seen in town and country, where uprooted trees and demolished huts still abound and many buildings have been left as the cyclone left them.

A good deal of damage was done to the church buildings and the Church in the United States sent \$3,500 to make good the ravages of the storm.

The church at Woodin (Esmeralda) was totally destroyed. It was decided not to rebuild on the same spot. A more central location was picked out and a substantial house, half demolished by the wind, bought. There were problems of odd roof lines and interior difficulties to solve, but the result, an adequate plant, with school, church, small apartment, and grounds achieved at a total cost of \$2,096.68 is very satisfactory.

Next along the line was the church at La Gloria which was also blown down, together with the rectory. It did not seem wise to rebuild with the old material which was given to needy colonists and to the rebuilding of the school. The colony

at La Gloria was almost ruined and has had hard work getting back on its feet. A temporary structure was put up in native style for \$129.97. Later, on Easter Day, 1935, a permanent church was opened for use, although not yet finished.

The church building destroyed at Cespedes was rebuilt of the same materials and new pews added. Repairs and improvements were also made to missions at Ciego de Avila, Moron, Nuevitas, and Florida, Ceballos, Sibanicu, Sagua la Grande, so that a great deal has been accomplished with a modest sum of money.

The work in Cuba is in no sense self-supporting at present. One living among the people, seeing their heart-breaking conditions, and the calamities which befall them, realizes that it cannot be. There was a succession of cyclones from 1926 to 1932, and then long droughts, several revolutions, and general strikes with all the social life in disorder. Many areas have had a scourge of malaria. All this added to the general world depression, involving the island's main industry, sugar. The majority of workmen have been out of work from eight to ten months a year for the past eight years.

The quick reply of the Church at home to the devastated region heartened our congregations tremendously and since then the work has gone ahead steadily. One of the worst symptoms of this unhappy island's distress is lack of religious conviction and instability of character. The Church is slowly providing the only durable foundations for the future.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

THE FORWARD Movement Commission met in Chattanooga, Tennessee, in June. This was the third meeting since its appointment by General Convention of 1934. Thus far the Forward Movement has placed its chief emphasis on the first part of the task committed to it, *i.e.*, "to reinvigorate the life of the Church," as a preparation for the second part which is "to rehabilitate its work." In accordance with this policy it has distributed three pamphlets on discipleship as aids to daily Bible reading and prayer. Reports from all over the Church reveal that great numbers of people have been moved to ask themselves "Am I a worthy disciple of Christ?" and to dedicate themselves to a more wholehearted service of Christ. While seeking to develop other methods of reinvigorating the Church's life, the Commission has decided to issue a new series of Bible Reading Suggestions and comments to cover the entire year beginning with Advent, on a subscription basis. The October-November number which closes the effort for the Church year 1935 will be ready early in September. The Forward Movement urges the clergy to be on the lookout for a circular describing this material.

THERE CAN BE a Forward Movement of the Church into the needy areas of human life only as we, the individual members of the Church, go forward by a dynamic and creative faith. It is not greatness of faith which can remove the mountains before the Church so much as faith in a great God. Most of us fail just at this point. We do not accomplish the miracles needed in our homes, our communities, and in the world because we measure the task by ourselves and our own powers rather than by God. Is the world to be saved by man alone? We think of ourselves as working for God rather than of God working through us.

A creative faith is a belief that God can make us such people as He can use. Christ expects each one of us and all of us together to accomplish the work of bringing His Kingdom into the hearts of men and into the world. And He has a right to expect it because He supplies the wisdom and the power. The promise still holds "greater works than these shall ye do," when we are willing to fulfill the conditions.

Was it St. Peter, with some of his human limitations still clinging to him, who brought three thousand to the feet of Christ on the day of Pentecost? Was it St. Paul, with the handicaps which might easily have deterred him, who founded the Church of Asia and Europe and wrote his great Epistles? Bring the question down to our day. Think of outstanding living disciples. Who is working? St. Paul gives the answer, "It is no longer I who live but Christ who liveth in me." In these heroes of the faith we see humble men of God who waited on Him for power and refused to let their human limitations cloud their belief in the ability of Christ to work through them. Each one of us may have that same dynamic conviction. When enough of us get it we shall have a Church moving forward to release far more effectively the power of Christ in America, China, Japan, India, Latin America, Africa—wherever there is need.

THE YOUNG people of the Diocese of Minnesota met in summer conference, representing all four districts of the diocesan Young People's Fellowship. As a result of their round table they dedicated themselves to the strengthening of the Forward Movement. Their purpose is to identify themselves with Christ in a great spiritual adventure; to follow Him daily as a challenge to the world; and to offer themselves as channels through which He may teach others.

SANCTUARY

Be not faint-hearted when thou makest thy prayer

THREE IS a young man in India who has spent the past few years in the friendly shelter of a theological school who has now been ordained deacon and sent out to help a parish priest. The young man has always been somewhat crippled, walking with difficulty. He is shy and sensitive. He has a taste for literature and his parishioners are illiterate people. But he went off to his new post obediently and cheerfully.

In mission fields all over the world, young native clergy, their names known only to a few, are tackling their new and difficult work in places where there is no Christian background, perhaps only a few Christians in a violently pagan environment.

Christians themselves, in every mission field, are beset by strong temptations and faced by problems and dangers the casual Churchman in an older Christian community cannot imagine. This is especially true just now when mission work is understaffed almost everywhere and adequate pastoral care is impossible.

LET US GIVE THANKS for the humble unknown Christians in all lands who have faithfully carried on, and for their clergy and Bishops who have patiently endured and served, without rest and without despair.

Let us pray that the understaffed fields may have more missionaries.

That means may be found to support and strengthen the seminaries.

That men of the finest character may be recruited for the Church's work in the coming years.

A missionary writes about the clergy in the mission field: "If our readers had any conception of the kind of difficulties these men have to face, they would understand to some extent how much the work of the Church depends upon the prayers of people at home."

LET US PRAY for all Christians who are far removed from Church sacraments and services, and for all who are meeting temptation, persecution and danger.

For Bishops and their clergy and other workers, especially where the present financial restrictions are retarding the work.

OBLESSED LORD CHRIST, vouchsafe, we beseech thee, to direct, sanctify, and govern us in all our work, that thy Gospel may be truly preached, truly received, and truly followed, in all places. Inspire all thy people so to pray, to labor, and to give that thy Kingdom may come and thy will be done on earth; who art, with the Father and the Holy Ghost, one God, world without end. Amen.

The National Council

Conducts the General Work of the Church between Sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

FOUR DAYS' mail in mid-July of the Finance Department provided a number of items which make good reading for friends of the Church's missionary work. The letters also show that people have been reading Church papers.

For new readers it perhaps should be repeated that the Emergency Schedule is the bare time-marking budget for 1935. The Challenge is the additional sum needed to bring the 1935 budget up to the amount approved by General Convention. The Challenge would restore some of the cuts which are now almost breaking the backs and the hearts of our missionaries.

Here are a few items, in addition to receipts for the Emergency Schedule (see June issue, page 245).

Some of the communications are brief. A check for \$10 is enclosed with a sheet of writing paper on which is written: "Domestic missions, \$5, foreign missions, \$5." Another slip of paper, with a check for \$250 says, "For missions." Another writes, "I send the Christmas present received from my sister."

A check "For work among Indians," comes from the offering at Southern Virginia's annual pilgrimage to the Church shrine at Jamestown.

A layman who hopes to secure \$5,000 for the Council's funds, sends \$1,500 of that amount and a check for work in India.

From a university chaplain's office comes \$16 for the Student Lenten Offering, designated for Francis C. M. Wei of Central China College.

"I was once one of Dean Stuck's parishioners in Dallas," writes a friend, sending a check for the Hudson Stuck Hospital at Fort Yukon, Alaska. Another writer, designating a check for \$50 for

one of the Missionary Bishops, says, "I wish he knew my years' long honor of him and my aching sympathy with him now. Why do not the many with summer vacations, numerous amusements and cars come to his aid? I have none of these but hope many will send him large sums."

"I promised myself if this little check for \$1.50 came," says another donor, "that I would send it to you and ask you please use it to help pay someone who is helping teach those who know not of our Lord and Saviour that He is their Saviour too. I expect it will help most a native teacher in China or Africa but you will know about that." This letter also encloses a stamp for a check tax if needed.

With \$10 for the Challenge a note from West Virginia says, "We are just a small band of ten ladies but we manage to keep our guild going."

A check for \$200 comes from a woman in California who says, "Having contributed to the Emergency Schedule through parish and diocese, I send this check to be used for the Challenge, hoping that enough other people do the same."

The Provincial Conference of New England at Concord, N. H., designates its Sunday offerings to the Challenge, for Bishop Roberts' work in South Dakota.

When Dr. Reinheimer recently visited the little mission at San Martin in Mexico, they insisted that the offering at his service be sent for the Challenge and the check is now received.

A simple little note on plain paper says, "Here is a check to help meet the Challenge. It does seem too dreadful that the work should go backward because people are not interested." That check was for \$3,000.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

EIGHTEEN JAPANESE adults and children were included in a class of thirty-one recently confirmed by the Missionary Bishop of Western Nebraska, the Rt. Rev. George A. Beecher, in the Church of Our Saviour, North Platte, Nebraska. The congregation which included many Japanese from the vicinity of North Platte, as well as from the North Platte and South Platte valleys, taxed the church to the limit. The Rev. Hiram Kano, Japanese deacon, assisted the rector, the Rev. Francis J. Pryor, III, and the sermon was preached by the Rev. Malcolm B. Lockhart, of St. James' Church, Baton Rouge, Louisiana. Bishop Beecher writes:

This is the first time that there has been a joint confirmation class and also the first time that any number of the Japanese have attended the regular services. While the Japanese mission has been carried on for some years, the children have attended the Church school and the Saturday afternoon confirmation classes, the adults have preferred, largely because of the language difficulty, to come to special Japanese services held every Sunday afternoon. The sense of spiritual unity fostered by the far-flung activities of our Church in this missionary district was clearly emphasized by this service. The Japanese work is rapidly developing under the consecrated leadership of Mr. Pryor and Mr. Kano. A Japanese communion service was held on Easter Day. Mr. Kano read the prayers in Japanese, the responses were read alternately in English and Japanese, and Mr. Pryor's sermon was interpreted by Mr. Kano. Mr. Kano's ministry is rapidly overcoming the language difficulty and making it possible for these people to enter into the Church's work. He is now a candidate for the priesthood, and is taking charge of the services at the Church of Our Saviour during the rector's vacation.

DEACONESS CLARA E. LEHEW is doing an outstanding piece of work among the Japanese at Mitchell and Scottsbluff, Nebraska. She has two large Sunday schools and is assisted by several Japanese young people, as teachers. Some of the children are so interested that they attend both sessions of the school. The Deaconess also conducts a large summer school. Three Japanese delegates represented the missions at the annual convocation of the district. One of them, Mr. Gosaku Wada, of North Platte, addressed the meeting in his native language expressing the appreciation of his people for the leadership and help given them by the Church through Bishop Beecher and all Church members.

* * *

BISHOP MITCHELL of Arizona, the Dean, other clergy, and choir of Trinity Cathedral, Phoenix, traveled seventy miles to the State Penitentiary at Florence, on a recent Sunday afternoon to confirm a young man under life sentence for murder. Since his conviction about five years ago the clergy and the Bishop have kept regularly in touch with him.

The confirmation took place in the assembly hall of the prison, crowded with over four hundred men and women. The candidate was presented by Dean Lane. Following the laying on of hands Bishop Mitchell spoke of the significance of the occasion and on the practice of the religious life. On the Bishop's invitation over one hundred Prayer Books and Hymnals were taken by the prisoners for their own use.



SOME OF THE JAPANESE CONFIRMED
BY BISHOP BEECHER AT NORTH
PLATTE, NEBRASKA

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

WOULD ANY of my friends on the other side of the Desk have enjoyed seeing what one of our Anking missionaries saw the other day?

Just now I glanced out of my office window and saw four men patients wearing our Woman's Auxiliary bathrobes, and having their picture taken. It had been raining a little but that did not affect their spirits; they were all smiling. Just then the hospital chaplain came in and told me they were saying good-bye to opium and this was a farewell picture. All are cured and they say they will never touch it again.

ACCIDENTALLY one hears the inquiry "Is it wise for the Church to assist in the education of the children of overseas missionaries?" Here are four instances that would seem to supply an affirmative answer.

Dr. W. A. S. Pott, son of the distinguished president of St. John's University, Shanghai, after service as a professor of philosophy at St. John's University and later one of the staff in the Public Relations Department of General Motors Corporation, has been elected and has accepted the presidency of Elmira College, Elmira, N. Y.

Charlotte Throop, daughter of the Rev. Montgomery H. Throop of St. John's University, prepared for college in the Shanghai American School and graduated from Vassar in 1935, receiving a tuition scholarship in science at Cornell and an additional grant of \$250.

Duncan Lee, son of the Rev. E. J. Lee, for many years a missionary in Anking graduated with honors from Yale University in 1935 and received an appointment as a Rhodes Scholar.

John S. Littell, son of Bishop Littell of Honolulu, prepared for college in the Kuling American School and at Kent, graduated from Harvard, went into the diplomatic service and has recently been promoted from vice-consul to consul and transferred from Mexico City to China.

IN HIS ANNUAL report for 1934, Bishop Rowe makes his own the language of a courageous layman who said of his parish, "It was never so low financially, but it was never so high spiritually." The Bishop applies these words to Alaska. Then he proceeds to admit:

I am worried. Through labors abundant, through the offerings of the children, saintly men and women, we have built churches, schools, hospitals,—a creditable asset of the Church. Must these be abandoned, lost, regardless of the sacrifices that created them? Here is a challenge! If the Church can be duly informed, then, I believe that the Church will meet it. But that is the trouble. The Church is not informed.

Then follows a stirring account of travel by rail, river, and air. With justified pride, Bishop Rowe says:

We have never asked for any reduction in our \$1500 quota. Each year we have paid it and overpaid it. Owing to the greatly reduced offerings throughout the Church, I asked for an increased effort this year and the response was gratifying. It amounted to \$3,350.70 instead of \$1,500. The Women's Thank offering was \$745.52 in addition. With a population of 60,000 only, half of this natives, I feel thankful for such a showing.

If any one would like to read the full report it can be secured by a post card request to the Department.

BISHOP HUNTINGTON, returning to the district of Anking after the General Convention, finds that because of reduced appropriations as ordered by Convention:

The only possible thing seemed to be to dismiss some of the staff and that is what we have done. It is very difficult to do this when a man has a family dependent on him. Here is a man with eight children and nothing to depend on except his salary. What are you going to do about it? That is the personal side of the question.

Another side is leaving very slightly instructed Christians to look after themselves. But there is no money and so nothing else to do.

THE SPIRIT OF MISSIONS

FROM CAMAGUEY to the eastern tip of Cuba there are now but two resident clergymen, the Rev. J. B. Mancebo of Santiago, a veteran with many years of distinguished service to his credit, and the Rev. Romualdo Gonzales Agueros of Guantanamo, recently ordained, to carry on a truly apostolic work. In many points of the great Province of Oriente our Church has been carrying on work in the small towns and rural regions. Because of reduced appropriations and a consequent diminution of staff, much of this work has to be given up, so far as regular spiritual care for the people goes. Meanwhile, the Ven. J. H. Townsend, with headquarters at Camaguey, tries by incessant travel to cover as much of the territory as he can. Much of this work was begun twenty years or more ago by Archdeacon W. W. Steel now retired, af-

ter nearly sixty years in the ministry. It is a big zone that has to be covered and like all others in Cuba it is full of misery. The year's sugar crop lasted only two months and people will be out of work until the end of the year. Last year the region was scourged by a fierce epidemic of malaria. In the midst of all this economic uncertainty and physical distress the people of Cuba need, if possible more than ever, the ministry and the spiritual guidance of the Church.

* * *

IT IS NOT propinquity that counts, but knowledge. Witness this message from a recruit who recently joined the staff in the Diocese of Anking: "In a way somehow I feel nearer to Church Missions House out here in China than I did when in North Carolina."

With Our Missionaries

CHINA—ANKING

Mr. and Mrs. R. S. Allgood and their five children returning to Kuling School, sailed July 4 from New York on the *President Lincoln*, after regular furlough.

Mr. and Mrs. Philip W. Furst, new appointees to Kuling School, sailed July 25 from New York on the *President Johnson*.

Mr. Jean P. Keller, a new appointee to Kuling School, sailed July 26 from San Francisco on the *President Lincoln*.

Margaret L. Shelley, a new appointee to Kuling School, sailed July 26 from San Francisco on the *President Lincoln*.

CHINA—HANKOW

The Rev. and Mrs. C. F. Whiston sailed June 16 from Hankow on the *Empress of Canada*, and arrived July 8 in Vancouver, on regular furlough.

CHINA—SHANGHAI

Mr. and Mrs. James M. Wilson and children sailed June 15 from Shanghai for Louisville, via Siberia on regular furlough.

Lucy J. Graves sailed June 27 on the *Albert Balin*, for England, *en route* to Shanghai after regular furlough.

M. Althea Bremer sailed July 20 on the *President Jackson* from Seattle for Shanghai, after regular furlough.

DOMINICAN REPUBLIC

Mrs. A. H. Beer and son, Kenneth, sailed June 13 from New York on the *Borinquen*, returning after regular furlough.

HONOLULU

Margaret Van Deerlin sailed June 8 from Honolulu on account of ill health.

JAPAN—NORTH TOKYO

Mabel R. Schaeffer sailed June 13 from Yokohama on the *Chichibu Maru*, and arrived June 25 in San Francisco, on regular furlough.

Ruth Barbour sailed May 30 from Yokohama, and arrived June 27 in New York on the *Tricolor*, on regular furlough.

LIBERIA

Olive Meacham sailed July 26 from New York on the *Berengaria* for Southampton. On August 14 she sails from Liverpool on the *Accra* for Monrovia to reopen the Julia C. Emery Hall at Clay Ashland.

PHILIPPINE ISLANDS

Anita Young and Pauline West, new appointees, sailed June 29 on the *Empress of Asia* from Vancouver.

Elsie Sharp arrived June 29 in New York on the *Tricolor*, on regular furlough.

M. Lois Fredin sailed July 13 on the *Empress of Canada* from Vancouver, after regular furlough.

Elizabeth Griffin sailed July 22 from Manila, on regular furlough.

PUERTO RICO

The Rev. and Mrs. Frank A. Saylor sailed June 22 from San Juan, and arrived in Baltimore June 27 on the *Barbara*, on regular furlough.

Ethel M. Robinson sailed July 18 from New York on the *Coamo*, after regular furlough.

Religious Education

THE REV. D. A. McGREGOR, PH.D., *Executive Secretary*

The Minister's Educational Function

EVERY MINISTER who has charge of a parish or mission, or who has educational responsibilities delegated to him by a Bishop or minister-in-charge, has a threefold relationship to the educational program.

1. He is the pastor of all those engaged in the educational enterprise either as leaders or learners.

He is the friendly sympathetic guide and helper.

2. He is the director of the whole educational enterprise.

Of necessity leadership devolves upon him. He is supposed to be the one person in the congregation who is best prepared to lead the way in religious education. He should be the prominent figure in every session of the Church school.

3. He is the master teacher of religion.

He is the one who has had the professional training requisite for the proper teaching of Christian truth.

The minister's most important function in relation to leaders in work among children and to the children themselves is that of pastor.

The minister will want to make the most of this pastoral relationship. He will find it most effective to:

1. Know every leader and child by name.

2. Know something about the special interests of each person connected with children's work.

3. Call upon each leader and each child in the home and become familiar with conditions in each home.

4. Welcome new persons in the children's division both at the meetings of the division and in the home.

5. Visit any persons who have been continuously absent for several weeks.

6. Be available to both leaders and children for personal counseling.

7. Participate as far as possible in the social life of this division.

8. Be particularly concerned about giving technical and spiritual help and advice to the leaders in this division.

The second function of the minister in his relation to leaders and children in the children's division is that of director of the educational program in its five parts.

1. As Director of Worship, the minister has a most important place. Worship is the backbone of religious education. The minister will therefore be anxious to:

a. Have a part in the planning of both regular and special services for the division.

b. Take part in as many of the regular and special services as possible.

c. Use vestments as often as possible for services in the children's division.

d. Instruct the leaders in the principles of worship.

e. Endeavor to help the children to understand and to enter vitally into the services of worship.

f. Seek to secure the attendance of leaders and children at the regular services of worship in the parish or mission.

2. As Director of Organization and Administration, he will desire to:

a. Recruit and appoint the leaders for work among children.

b. Confer with the leaders on matters of organization and administration.

c. Have a part in the actual recruiting of the children to the extent that he should present the features of the work among children to both parents and children in new families.

d. Exercise some supervision of any of the financial matters which have a place in work among children.

e. Delegate most of the details of actual organization to leaders.

3. As Director of Courses of Study, he has a grave responsibility. In doing his duty in this regard, he should seek the help of diocesan and national departments of religious education. He will then expect to:

a. Set forth the objectives of the division for all phases of its activity.

b. Be the final authority in the choice of texts to be used or activities to be entered into.

THE SPIRIT OF MISSIONS

c. Give particular emphasis to missionary education in the division.

4. As Director of Activities, he can determine what work will be done by the children and leaders. Children learn most quickly and completely by doing things. All activities, therefore, which enable them to do their Christian duty as they learn about it, are preëminently educational and should have a prominent place in every educational program. If he is interested, he will want to:

a. Plan the program of activities to be followed by the division, in consultation with leaders and members of the division.

b. Enlist leaders and children in work for the parish or mission.

c. Encourage interest in and service for the community.

d. Lead the division to coöperate in diocesan enterprises.

e. Promote national and world enterprises particularly the three national offerings of the Church schools and the Christmas Box.

5. As Director of Fellowship, he will seek to:

a. Encourage every kind of social gathering of leaders and members which would lead to Christian fellowship.

b. Be present as often as possible at these meetings.

c. Endeavor to make use of national organizations which exist for the purpose of developing Christian living and fellowship, such as Boy Scouts, Brotherhood of St. Andrew, and Girls' Friendly Society.

d. Encourage gatherings for the development of fellowship between the various groups in the children's division and between children, young people, and adults.

The third function of the minister in his relation to the leaders and children in the children's division is that of teacher. In order to carry out this function, he will try to find time to:

1. Direct the training of the leaders for children's work.

2. Be one of the instructors in the parish or community institute for training of leaders.

3. Teach a group in the children's division, occasionally at least.

4. Arrange for regular occasions in which he will instruct the children's division as a whole.

This article is from *The Minister in Religious Education*, a pamphlet recently issued by the Department.



CHURCH GROUP, UNIVERSITY OF WISCONSIN RURAL LEADERSHIP SCHOOL

Christian Social Service

THE REV. C. RANKIN BARNS, *Executive Secretary*

Rural Work Conference and Other Notes

THE NATIONAL Episcopal Conference on Rural Church Work was held as usual last month despite the Department's handicap in the absence of a Secretary for Rural Work. The Executive Secretary served as its leader and chaplain, being assisted in administrative details by the Rev. Paul E. Engle of Bay City, Texas. For the thirteenth consecutive year the conference met in Madison, Wisconsin, in conjunction with the Rural Leadership School of the College of Agriculture of the University of Wisconsin.

While the Department's lack of a rural specialist on its staff was reflected in a decrease in attendance, there were representatives from the Dioceses of Chicago, Milwaukee, Mississippi, Missouri, and Southern Ohio and the Missionary Districts of Idaho, Salina, South Dakota, and Western Nebraska. The Church Army and the Daughters of the King were also represented.

The conference sermon was preached in Grace Church, Madison, on July 7 by the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi and Honorary President of the Rural Workers Fellowship. The Rev. Peter E. Spehr of Sidney, Nebraska, received the certificate of the College of Agriculture for the completion of the three-year course in its Rural Leadership School. Others receiving this certificate were the Rev. David Coombs, Louisiana, Missouri, the Rev. R. R. Phelps, London, Ohio, and the Ven. M. B. Nash, Coeur d'Alene, Idaho.

The annual meeting of the Rural Workers Fellowship was held on July 9, beginning with a Corporate Communion at St. Andrew's Church. Officers elected for 1935-36 are:

HONORARY PRESIDENT—The Rt. Rev. Robert H. Mize, Salina, Kansas.

PRESIDENT—The Ven. M. B. Nash, Coeur d'Alene, Idaho.

FIRST VICE-PRESIDENT—The Rev. Paul E. Engle, Bay City, Texas.

SECOND VICE-PRESIDENT—Olive Robinson, Alpena, Michigan.

SECRETARY—The Rev. Val H. Sessions, Bolton, Mississippi.

TREASURER AND CIRCULATION MANAGER OF *The Rural Messenger*—The Rev. John R. Pickells, Chicago, Illinois.

A "CHARITABLE FOUNDATION" unique among Episcopal social agencies is the Ida Wood Boyd Emergency Relief Fund set up a number of years ago and entrusted to the Diocese of Erie. Designed to minister to human needs in the country areas of the diocese where social agencies are scarce, the fund is administered by three trustees, the Bishop of Erie, the Chancellor of the Diocese of Erie, and the Rector of St. John's Church, Sharon, Pennsylvania.

Miss Mary L. Rhoads, the field worker of the Boyd Fund, now makes her headquarters at Du Bois, although her work takes her into all parts of the diocese. Her recent annual report to the diocese indicated travel of 27,000 miles in the previous year. In addition to aiding many persons in need of clothing, the fund provided other types of material relief such as milk for young children and invalids, minor repairs to homes, surgical garments which made unemployable persons employable, and transportation for physically handicapped persons in need of clinical treatment.

During the year Miss Rhoads made over one thousand calls on clients or on behalf of clients, and also had considerable help from local volunteer assistants. She reported a new trend in calls for service which involved psychological problems, marital difficulties, moral lapses, and minor misdemeanors.

Many other dioceses might well be provided with such an endowment, the income to provide direct service by a Church social worker in cordial coöperation with existing social agencies and relief boards.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

HERE ARE 25,551,569 radio receiving sets in 21,455,799 homes in the United States, and the total number of radio listeners more than ten years of age is placed at 70,804,137. These figures are given by the report of a survey recently completed by the Columbia Broadcasting System.

Obviously these radio listeners provide an opportunity for the Church. The Episcopal Church of the Air gets its full share of time allotted to religious broadcasts over nation-wide networks. But even that does not exhaust the possibilities of the approach to radio audiences. It is probable that little additional time can be had on the great networks, due to the many demands by the many religious bodies, and the keen competition for commercial time. But there is another field which our Church barely touches: the local field.

All over the country there are thousands of small broadcasting stations, taking little of the chain-program material, and originating many or most of their own programs. They all have listeners. They all are searching constantly for new, interesting features. Any rector who appreciates the opportunity, and considers it worth some of his time and effort to develop a program which possesses novelty and interest, can get on the air, and become a radio missionary with enormously increased congregations, and ultimate benefit to his parish and his Church.

Sometimes it is difficult to find work for all the Church people who ought to be working. As a suggestion: select carefully, talented and interested people; add them to the parish publicity committee, and give them the task of developing a series of radio programs, with the rector's coöperation. Have them strive for interest, dignity, novelty, with the constant goal of getting hearers and interesting them in the Gospel first, and then in the Episcopal Church. Then offer these pro-

grams to the local station, and put them on the air. Worth-while service, with many tangible and intangible results.

A RADIO IDEA operated successfully by the Diocese of California is the Episcopcal Radio Mission which broadcasts each Sunday over KTAB in San Francisco. This grew out of the Presiding Bishop's Call to the Church-wide Endeavor last year. He urged, it will be remembered, that Churchmen should make unusual efforts to spread the Gospel.

The broadcasts began with a series of addresses on such subjects as The Church, What is It? Why a Creed? Why a Ritual? What has the Church to Offer You? The initial broadcasts were given by the Rev. C. W. Nelson, backed by a committee of laymen. Now it is officially a part of the diocesan publicity and evangelistic program. Expenses incidental to programs are borne by parishes, which pledge themselves for the amount necessary for one Sunday each.

Mr. Nelson gives as the basic reason for the radio mission:

It is our duty as members of Christ's Holy Church to use every means possible for the furtherance of His holy Kingdom, and did He not go about during His earthly ministry using the equivalent of the radio? Is it not true that people gathered at the market places in His day just as they gather at their radios today? He presented the Gospel to the people where they were to be reached, the market place. So His Church is by His example required to present the Gospel today to the people where they are to be reached—at their radios. Further, the broadcasting reaches all our mission stations, and although our mission priests can not get to all their flock every Sunday, the people are assured of some spiritual instruction. The radio mission reaches the sick, the old, the shut-ins who cannot get to church, and whose pastors cannot see them every week. And finally, it gives a means for the Bishop to reach all of his flock to bring before them matters concerning the faith.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

Your Every Member Canvass

THE AIM of the Canvass of November, 1935, was formulated by the General Convention at Atlantic City. It can be stated as follows: To seek in a spirit of partnership a rebirth of discipleship and a renewed knowledge of the Church's Mission that will result in a restoration of parochial and missionary work throughout the Church.

Since the meeting of the General Convention the Commission on the Forward Movement has drawn the Church into a new companionship of the Faith and of the Spirit. There must be now new courage, new loyalty, new strength, and a new resolve which will express itself in the Canvass. The Forward Movement Summer Conference Course No. 1, says:

The Canvass is far more than a money raising campaign. Its success depends upon careful preparation and a well selected group of trained lay canvassers who can make valuable personal contacts. To increase the interest and concern of those visited is just as important as the money pledged, if not more so.

Giving is one of the most important activities of a parish or an individual. Money is the deputy for self. It accomplishes what we want to do ourselves and are glad to be able to get someone else to do better than we can for the Kingdom's sake.

Under the Emergency Schedule the appropriation to the Field Department for Canvass literature is exceedingly small and it is necessary to limit the printed material to three items:

1. The standard forms of pledge cards are being supplied free as heretofore. Parochial officers should order these from their diocesan headquarters as the Field Department is prepared to fill parochial orders only in case of an emergency.

2. The three basic manuals on methods and organization will still be supplied free, namely:

The Diocesan Field Department (No. 2161)

The Every Member Canvass (No. 2162) (parish organization)

The Churchman Goes Canvassing (No. 2163)

3. A four-page bulletin (9" x 12"), which will probably be called *The Every Member Canvass* will be mailed twice a month in September, October, and November, to all the parochial clergy. It will suggest plans and methods for the Canvass, present facts upon the General Church Program and Budget, recite incidents in the lives of our missionaries and report achievements and needs of the mission fields. We hope the material will be found helpful for sermons and addresses and particularly for reprinting in diocesan magazines and parochial leaflets. Since we are unable to supply literature for general distribution the diocesan and parochial publications will be our only means of reaching the Church's membership.

If any parish desires additional copies of any of the bulletins for general distribution arrangements will be made to supply them at cost.

The attention of the clergy is also called to the announcement that the Commission on the Forward Movement will prepare a leaflet in their series of Bible Readings for use during the months of October and November that will bear directly upon the missionary and stewardship motives.



THE DEPARTMENT has sent to all Bishops and diocesan field department leaders specimen copies of an attractive illustrated pamphlet just issued by the Diocese of Newark, in preparation for its Every Member Canvass this coming autumn. The pamphlet contains facts, figures, educational information, and photographs presented in a vivid and convincing style. It is a superb piece of Canvass literature.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Quiet Day for Prayer and Other Notes

ONCE AGAIN Armistice Day, November 11, is to be observed as a quiet day for prayer. A new leaflet will be prepared which can be obtained for fifty cents a hundred or four dollars a thousand copies, postpaid, or the leaflet used in 1933 can be obtained free. All orders are to be made by the diocesan president and should be received at the Church Missions House by September 15, accompanied by a check for the amount. This is done so that these orders may be handled direct by the printer. Those who took part in the observance of the day in 1933 and in 1934 need no argument for doing it again in 1935, indeed they are likely to share in the attitude of the Commission on the Forward Movement when at their last meeting they said they were glad we were going to continue the observance of Armistice Day in 1935, and hoped it would never be abandoned.

THE ANNUAL REPORT

WHAT is done with annual reports? Do they simply give satisfaction by recording accomplishments or bring regrets that there are not more accomplishments to be recorded, or do they go beyond and furnish suggestions for future work? It would seem as if they might serve at least as a means of weighing the work of diocesan branches. Has the Mission of the Church been put forward by our work? Has the social part of the Church's Mission increased? What has happened in our branch along educational lines, in supply work, and in money gifts?

The Report for 1934, sent to diocesan presidents and obtainable by others from headquarters, begins with an account of the Atlantic City Triennial. The recollection of those days with their insight and promise is a good measuring rod of progress made since then. Following the Triennial Meeting is a general review of

the year 1934 in which the statement is made:

The dioceses report increasing coöperation among women's organizations in the Church, not only along national lines, but as well in dioceses and parishes. More dioceses are unifying their women's organizations under the Woman's Auxiliary, or where this is not yet desirable, organizations are given representation on the Woman's Auxiliary board and are reporting through the Auxiliary, and Church women are working and praying together for the Church. No wonder therefore that the large majority of diocesan branches report the past year as a successful one.

Is the above true of our diocese?

Many of the difficulties of the past are placed in the list of objectives for attainment in the future, such as "the development of leadership, seeing the whole work, more unification of organization, overcoming isolation, finding leaders for Church schools, better programs, combating parochialism, ignorance and apathy, increasing attendance at meetings, paying the quota, and trying to make the women see the Church as the most important agency in the world." What about these objectives for our branch? "It would appear," continues the Report, "that there is greater variety and deeper earnestness in the educational programs of many parishes and dioceses." Is this true in our branch? "The women of the Auxiliary have again shown their keen interest in the missionary work of the Church by their continued response to the appeals sent to them by the supply department." Is this true of our branch?

At the Triennial Meeting this resolution was adopted:

WHEREAS, It has been found that there is a wide difference in the methods of maintaining a personal touch with the missionaries who have gone out from the several dioceses, and

WHEREAS, Some missionaries seem to receive much more personal attention than others,

THE NATIONAL COUNCIL

BE IT RESOLVED: That this Triennial Meeting assembled recommend to the diocesan officers of the Woman's Auxiliary that the name of each missionary who has gone out from the diocese, together with that of her home parish and her address in the missionary district where she is serving, with her occupation and United Thank Offering designation, if that be the case, be printed in the annual report, or given suitable publicity in order that the women of the diocese may establish friendly relations with her.

This letter appeared in the Pittsburgh *Woman's Auxiliary Bulletin* for April:

In accordance with a resolution adopted at the Triennial Meeting in Atlantic City, recommending a closer contact between the diocese and the missionaries who have gone out from that diocese, a list of our missionaries has been compiled. This list we are having printed here for your convenient use. Will you become familiar with their names and their work? Some of them may be prayer partners of your branch. If not, do pray for them and the work they are carrying on so faithfully to bring Christ's gospel of love to all people.

Marguerite Bartberger, Anvik, Alaska
The Rev. Benson H. Harvey, Zamboanga, Philippine Islands
The Rev. J. C. Magee, Nanking, China
The Rev. Albert N. Roberts, Rio de Janeiro, Brazil
Helen Skiles, Kyoto, Japan
Bayard Stewart, Manila, Philippine Islands
W. H. J. Taylor, Shanghai, China
The Rev. Reese F. Thornton, Camaguey, Cuba
M. Louise Reiley, Wuchang, China
Esther Matz, Nevada

You will notice they are serving from Alaska to Brazil and one in our own country.

A talk on their particular piece of work on the field in which they work would make an interesting feature for a program meeting. Material for such a talk may be secured from the diocesan office. Send a card to the secretary, Mary Schempp.

THE SUPPLY DEPARTMENT

THE SUPPLY DEPARTMENT of the Woman's Auxiliary which has charge of the sending of clothing and hospital supplies to the mission field reports that the women have maintained their interest remarkably during these difficult years.

Supplies were sent during the past year to the foreign and domestic fields. In

the domestic field the boxes included those sent to the clergy for the use of their families and themselves and to schools, hospitals, and other mission stations. Both Negroes and Indians were included in this assistance. In the foreign field hospitals, schools, and other stations were supplied. These gifts are voluntary; they do not count on the quota.

The names of the persons, etc., to receive this help are submitted each year by the Bishops so that there is no doubt of the need. The value of the new clothing sent by the Provinces during 1934 is given below. It is approximately the same as during 1933.

First Province	\$31,219.36
Second Province	62,746.49
Third Province	32,948.53
Fourth Province	12,164.48
Fifth Province	16,611.74
Sixth Province	5,511.60
Seventh Province	4,491.29
Eighth Province	11,541.78

Total \$177,235.27

HISTORICAL MAGAZINE

OF THE PROTESTANT EPISCOPAL CHURCH

Bishop Kemper Centennial Number

Contents for September, 1935

- Foreword The Bishop of Milwaukee
Jackson Kemper, Presbyter by Howard M. Stuckert
A Turning Point: The General Convention of 1835 by Walter Herbert Stowe
Consecration Sermon, September 25, 1835 George Washington Doane, Bishop of New Jersey
Kemper's Missionary Episcopate: 1835-1859 by Edward Rochie Hardy, Jr.
Kemper's Diocesan Episcopate: 1854-1870 by Frank E. Wilson
Kemper's Journal

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Minister's Son Invents

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First Steps Toward Recovery

THE last General Convention proposed to the Church a budget of \$2,700,000 for 1935, and the Committee on Budget and Program reported that the needs of the Church's work called for even a greater sum.

This Program and Budget was divided into two parts: the *Emergency Schedule* of \$2,313,115, an amount fixed by the income in sight at the time, and

The Challenge Schedule, \$386,885, to be met by additional gifts to be secured in the course of the year.

To inaugurate the Emergency Schedule it was necessary to cancel appropriations amounting to nearly \$400,000. This was done, but to accomplish it . . .

Missionary salaries in all fields have been reduced below a decent living wage;

Trained, experienced, consecrated mission workers have been added to the army of the unemployed;

Workers, already over-tasked, have been given additional duties, through the doubling-up process made necessary by reduced personnel;

Schools have lost accredited standing through reductions in salaries and in staff;

Hospitals are pitifully understaffed in several important mission centers;

Evangelistic work has been reduced, at a time when the need for the Gospel is greater than ever before, and when people are truly receptive;

Rural work has been stopped, so far as the activities of the National Council are concerned;

Opportunities for advance in every field must be declined, through lack of means.

IS THIS TO GO ON?

Shall the Church definitely cripple Her Mission of preaching, teaching and healing



Restoration of this work, now suspended, depends upon meeting The Challenge Schedule. Half of 1935 has gone.

What has your diocese done? What has your parish done?
What have you done?



Contributions can be sent through your parish or your diocese or direct to

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